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COMMUNICATIONS.

For the Western Recorder.

SEVENTH ANNUAL REPORT
Of the Utica Maternal Association.

At the annual meeting, held on the 1st inst. in this village, the following was presented and adopted as the Society's report:—

The lapse of time has brought us to the seventh anniversary of this Association; and thus, as the "year rolls round, and steals away the breath that first it gave," so we should with deep solemnity consider, that "whatever we do, wherever we are, we are travelling to the grave," and to a boundless eternity of bliss or woe. *The concerns* of the year past are sealed up for the judgment, and *the time* lost in the ocean of eternity, never, never to be recalled. What a time, then, is the present moment, ere we venture another step, to take a retrospect of our deeds and motives; to humble ourselves for past remissness, repent, and renewedly devote ourselves with our children, all that we have and are, to our covenant-keeping God; and in his strength, and by his grace, resolve that "as for us and ours, we will serve him." It is to be hoped that this day has been devoted to humiliation, fasting and prayer. If so, we are prepared to present on this altar, the sacrifice of broken hearts and contrite spirits, and to expect a rich blessing from the hand of our Saviour.

On taking a review of the year, and the various dispensations of Providence toward the families of the Association, we find much to humble us, and much, very much, to excite unbounded love and gratitude to God, and fervent love among ourselves.—Among his richest temporal blessings, we number, the great degree of health that has prevailed, the bounties of his hand in the comforts of life, and the christian fellowship, union and harmony, which has existed among its members. It is true, all are not so intimately acquainted with each other, as it is desirable and important they should be; and too much reserve is manifested when they meet; but no root of bitterness has sprung up to afflict or molest us, and we have been enabled to "keep the unity of the Spirit in the bond of peace." May we not rejoice this day in the expectation, that for the coming year, these bonds will be strengthened; that more intimacy will prevail, and that love, which the apostle denominates charity, and of which he gives a glowing description, will take up its abode in every breast. "Love," saith he, "suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

The Association at present consists of eighty members, of whom nine are widows, nine reside in different parts of the United States, and nine have become members the past year. These mothers have, or have had under their care at least three hundred children; of whom nine are married, about one hundred and forty over, and one hundred and sixty under twelve years of age. More than half our children are at a period of life, when a mother's duties, cares and responsibilities are incalculable; and do we not need all the aid that can be derived from each other's counsels, influence and prayers? "Let us then bear one another's burdens, rejoice with those that rejoice, and weep with those who weep." "Let us be steadfast, immovable, always abounding in" this blessed work; "inasmuch as we are assured that our labour shall not be in vain in the Lord."

In the month of February, the Treasurer left her books in the hands of the Recording Secretary, stating that it was not in her power to attend to the duties of the office. It therefore becomes necessary to incorporate her report with that of the Secretary. A book is now prepared, with the resolutions passed at different times, so that those members who have a choice of objects, can have their subscriptions appropriated accordingly.

There has been received during the year, the sum of $62.31; of which $25 have been sent to Maryville, for Mr. C——; $12 to the Oneida Institute, for Mr. W——; $13. 50 raised for printing 2000 constitutions and 200 lists of names; $5.43 collected in loose change at the quarterly meetings, and paid to the treasurer of the Juvenile Society;* and $2.32 for blank books, paper, postage, and Pike's Persuasives to Early Piety.

Balance remaining in the treasury, last annual meeting, $3.62. Now in the treasury, $4.06. Remaining due on subscriptions, $7. Due at the Oneida Institute for the present term of Mr. W.'s tuition, $14.

Mr. W. we trust, is making creditable progress in his studies, and preparing by the spirit and grace of God, if his life should be spared, for usefulness in the cause of Christ. Dr. Anderson, principal of Maryville seminary, says in a letter just received, that Mr. C. is a young man of exemplary piety, of good talents, an industrious student, and making good proficiency in his studies." He says also, that there are about fifty preaching the gospel in different parts of the world, who were educated at that institution, and numbers of them are blessed with extensive revivals. "This fact," he adds, "is an ample reward for all my labours, and is doubtless a reward to all our kind benefactors." "Pray for us," he requests, "that this may be a school of *revivalists*."

* This sum, together with $3.50, the Juvenile Society gave to the Charity Infant School.

Great good, we hope, has been done, through the instrumentality of the constitutions printed by the Association. Many have been formed, upon receiving constitutions, and with which correspondence is held. At Bombay, Mackinaw, and the Sandwich Islands, the missionaries' wives have instituted them, and they are very much blessed. From the Society at Mackinaw intelligence has been recently received. Their example may well make us blush, and may we not hope, excite us to greater diligence. A letter is expected from the Sandwich Islands very soon. Of the constitution printed last year, thirteen copies were sent to each member at a distance, as well as in town, with a list of the names, and the tract to mothers. The remainder are on hand; and if any wish more for distribution, they can be had by applying to the Recording Secretary.

In recounting spiritual blessings, language and calculation fail. As the richest of them all, and for the attainment of which our efforts and prayers are concentrated, we would mention that more than thirty of the children, we have reason to hope, have been brought to embrace the Saviour. Several have themselves entered into the bonds of the covenant, and openly espoused his blessed cause. The Lord grant that all these, together with thirty-six who were before professors, may be enabled habitually to witness a good profession. When we consider the incomparable value of one immortal soul, & the eternal destiny which awaits that soul, what imagination can reach "the height and depth, the length and breadth of the love of God," in thus rescuing them from interminable misery? What returns, then, ought we to make? Shall we not raise a monument to his praise this day, and say, "Hitherto the Lord hath helped us," and manifest our gratitude, in endeavouring, by all the means and motives he has laid before us, within our reach, to rescue the remaining two hundred and twenty or thirty of our beloved offspring from the great destroyer? Blessed be the Lord, we have not had occasion, since we entered into the solemn compact, to mourn over any called into eternity without hope. The Lord, in his infinite mercy, grant that we never may. Two of the companions of members have given themselves up to the Lord; but twelve or thirteen yet remain out of the ark of safety. For the conversion of these a concert of secret prayer is observed at 10 o'clock, A. M. each day, by several of the ststers; and all are requested to unite in this labour of love.

The stated meetings for the nine first months of the year were well attended, and through November, December, January and February, a spirit of agonising prayer was poured out upon the mothers. Love, ardour, solemnity, breathed from every lip, and glowed in every countenance. The first, and apparently the only thing sought, was the glory of God in the salvation of our children; and they threw themselves one after another upon his mercy in Christ Jesus. During the last quarter, meetings have been held every week, but with a diminution of numbers and fervour. And oh! is it thus, because we are now seeking first of all a portion in this world? Or are the souls of these two hundred and twenty impenitent children less precious than the handful gathered in? Let us not be deceived. An inspired penman has told us, "that whatsoever we sow, that shall we also reap;" if we "sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting." Will we not then this day arouse from our sloth and criminal indifference, and see to it, that the blood of these souls is not found on our skirts, when God "maketh inquisition for blood?"

But few subjects have been brought forward for discussion the past year. The most important of these was a standing subject for the first quarter, viz: "The importance of improving every moment of time to the best advantage." If time allowed, copious extracts of deep interest might be made from the records; but as it does not, the members are requested to read them, to which they may at any time have access, by calling on the Secretary. By the suggestion of a reverend friend, biographical sketches of deceased members are preserved in a separate book, together with the reports, for the benefit of the Association. The library has been lent to a member residing at the north, for the use of an Association at Ellisburgh. But few if any additions have been recently made, and but little interest manifested in this department.

The quarterly meetings have been well attended, and with deep interest and solemnity. Questions were prepared from the Shorter Catechism, the two first quarters; but as the Sabbath school then took it up, for the last two, the children have given an account of scripture characters; in December of Daniel, and in March of Esther.

In the midst of all these blessings, our heavenly Father has not withheld his chastising rod; but he has used it with the most tender severity. A few cases of dangerous illness have occurred; but all are now restored to comfortable health, with the exception of one mother and four children. Can we ever forget the anguish that rent our hearts, when it was said, Mrs. L. is no more! We were ready even to ask, why is it so? But the injunction, "Be still, and know that I am God," hushed every rising murmur, and amidst the cloud of mystery which enveloped this dispensation, constrained us to say, "Even so Father, for so it seemeth good in thy sight." But we grieve: Not that she has triumphed over death and the grave, and is released forever from sorrow, pain and sin; not that she has gone to take possession of the mansion prepared for her from the foundation of the world, by her Saviour's side. Oh, no! in this we do rejoice. But we mourn our own loss; we mourn the loss sustained by her beloved companion and children; we mourn for the church; we mourn the loss of her example, her influence, her prayers. Yet, does she not speak to us, in the recollection of her almost spotless life of meekness, gentleness, patience, fidelity, and devotedness to her family; her seemingly entire consecration to the service of her Lord and Master, and the welfare of Zion? What an example on a dying bed of having her work done; when with a moment's warning, she was ready to commit husband, children, friends, the church, into the hands of God, and spend her last breath in praying for impenitent sinners, and begging a beloved child at once to give her heart to God! And shall we not do likewise? Do we not even see her, with our other dear departed sisters, beckoning from heaven, "Prepare to come up hither;" and saying, "Those things that ye have both learned and received, and heard and seen in us, do, as far as we followed Christ." Hark! they say, "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And now that she is gone, shall we not do all in our power to console the heart of her bereaved companion, and to strengthen him by our prayers; and shall we not do our utmost, in discharging to those dear orphans the solemn obligations with which we have bound ourselves in the 8th article of the constitution, to which our dear sister often referred, as "that precious article?" Oh yes, and may the Lord enable us to be faithful. In conformity to that article, two mothers have been appointed, who have visited the dear children several times, and given them "Pike's Persuasives to early Piety."

And now, as we stand on a point of time, looking into the grave, and beyond into eternity, let us unite in the petition to God, who heareth prayer, that we may be enabled, as wives and mothers, to discharge faithfully every duty; that our husbands and children, one and all, may be converted to God, and so be prepared to serve him, wherever they may be placed on earth; and at last, as the *sum of all happiness*, that we may meet each other, and dwell face to face with our beloved Saviour, who hath washed us from our sins in his own precious blood, and there have hearts and voices to sing his praise through eternity.

The following article was accidentally mislaid for a little time; but it will be seen that its contents are worthy of the most serious consideration:—

For the Western Recorder.

DOING GOOD.

Every attentive reader of the bible must have observed, that "doing good" is represented in the sacred volume as the one great business of Christians in this world. It is said of Jesus Christ, our great and only perfect example, that he "went about *doing good*." This was his sole business. It ought then to be the only business of those who profess to be his followers. "If any man have not the spirit of Christ, he is none of his." Rom. viii, 9. He who feels no desire to do good, has no evidence of piety. A Christian's desire to do good will be exactly proportionate to his likeness to Christ. It is our duty to be like our divine Master, and therefore to imitate him, by endeavouring to do all in our power for the benefit of our fellow men.

The present state of the world offers abundant opportunities of usefulness; of doing much good at a small expense. Twenty-five dollars will remove a man, who is now a slave, to his native land, and give him the enjoyment of the best opportunities of acquiring property, civil freedom, and religious privileges. One dollar and sixty cents will place a child in a christian school for a year in Bombay, who would otherwise grow up in ignorance and vice, and in the worship of idols. One dollar will do the same in Ceylon. Thousands of perishing heathen are ready to receive instruction from the word of God, religious tracts, and the christian missionary. Many are pleading with an earnestness that might move the heart of stone, for the means of obtaining that knowledge which is necessary to salvation.

The condition of the whole unevangelised world is such as to demand our most active benevolence. Five hundred millions of our fellow men, with souls as precious as our own, know not that "only name under heaven given among men, whereby we must be saved." They are generally guilty of idolatry, and other crimes, of which St. Paul has solemnly declared, that they which do such things "shall not inherit the kingdom of God." 2 Cor. vi, 9, 10.

Their case is urgent. Five hundred millions in thirty years, or about seventeen millions in each single year, sink into the grave, without any knowledge of the glad tidings of salvation. We have the means of sending them the gospel. It may not be in the power of all of us to go in person, to proclaim it in their ears. But we can all aid in sending them bibles and tracts, and teachers of schools, and preachers of the gospel. Most can do much in this work. Not, however, without being ready to deny ourselves the luxuries of life, and to live in a different manner from men whose treasure is in this world, and who have no such noble object in view as the salvation of souls. And who that has the mind of Christ—that is a Christian—can be unwilling?

Few are aware of the amount they expend for things entirely unnecessary to persons in health, or necessary only from habit; a habit which never should be formed. According to the report of the Secretary of the Treasury of the United States, for the year ending Sept. 30th, 1829, the quantity of coffee imported into these states in that year, was 33,049,695 lbs. costing at the invoice price $3,768,519. The quantity of tea imported during the same year, was 5,602,797 lbs. at the cost of $1,531,470. To ascertain the cost to consumers, we must add to the invoice price the duties paid to government, and the large profits of the importer, the wholesale merchant, and the retailer. These are at least equal to the first cost.—We may therefore say, without exaggeration, that *the people of our country pay annually for tea and coffee, more than ten millions of dollars*. The aggregate income of our principal benevolent societies, including the American Board for Foreign Missions, the Home Missionary, Tract, Bible, Education, and Colonisation Societies, is only about $584,000, or a little more than *one twentieth part of the sum paid for tea and coffee*. Yet people think they cannot do much more for the salvation of a perishing world. Benevolent reader, these things ought not so to be. If these articles are necessary to the aged, who have long addicted themselves to the use of them, (which, by the way, is more than doubtful), they are certainly not needed by the young, and might be dispensed with by the middle aged, and the whole of them saved for better purposes. This has been proved by actual experiment. About ninety students in one of our seminaries have abstained from the use of these and some other articles of luxury, five or six months, and *thus saved between eleven and twelve hundred dollars*. The president, professors, and fifty students in another institution, have made a similar change in their mode of living, with an equal saving. In neither of these cases has a simple diet proved injurious to health. Many articles of food, clothing, equipage, &c. are equally needless, and not much less expensive. All such articles we ought to be willing to relinquish for the sake of doing good, in imitation of Him who left the joys of heaven for the same cause.

I propose, therefore, to all that love to do good:—

1. That they eat and drink no longer for a momentary, sensual gratification, but for strength of body alone; abstaining from the use of all intoxicating liquors, tobacco in all its forms, tea, coffee, sweetmeats, bread and cakes, and from pies and puddings, except such as may be made of simple materials, and as cheap as other common articles of food.

2. That they dress not for show, or fashion, but for health, comfort, and decency; ceasing to wear costly clothing, and leaving off all ornamental articles.

3. That in building and furnishing their houses, not the custom of ungodly men, nor the pride of wealth, but convenience, simplicity and economy, be consulted.

4. That in all other respects, they regulate their expenditures as becomes the followers of Him, who for the sake of doing good, denied himself and suffered.

5. That all which can be saved by this course of strict economy, and by a corresponding industry, be devoted to the service of God in doing good to men.

Let these things be done by American Christians only, and money enough will be raised by them, to send the bible and missionaries of the cross to every human being in ten years. Let them do this—thus taking up the cross and following Christ, and their own spiritual enjoyments will be very greatly increased; their thoughts will naturally fix upon religious subjects. Let them do this, and the world around them will believe them sincere in their professions, will see their good works, be convicted of sin, and be led to "glorify our Father which is in heaven." I. T.

P. S.—The reader is requested not to dismiss the consideration of the above propositions, till he *has* DECIDED *how far* his own spiritual welfare, and that of others, require him to practice economy and self-denial, for the sake of *doing good*.

The following exposition relates to a subject which ought to be kept more in mind. How far the views of the writer are correct, we are not, ourselves, prepared to say:—

From the Evangelist.

THE GREATEST TROUBLES YET TO COME.

Daniel xii, 1.—"And at that time shall Michael stand up, the great Prince, which standeth for the children of thy people; and there shall be a time of trouble, such as *never was*, since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

By the visions which he had, Daniel had learned that great and sore troubles were coming on *his people*, the Jewish nation, and the church of God. An angel was sent to expound to him those visions, or some of them, especially the last. The angel traced the contests of those nations, and the revolutions of those empires, which particularly concern the people of God, down to the period when deliverance shall come to the people of Daniel; that is, to the Jews; to the people of God. He then said, "At that time shall Michael stand up."

Michael is sometimes called "the archangel;" and here I remark, we never read in the bible of archangels, tho' we sometimes read of them in other books. The phrase, an archangel, is never found in the scriptures. Whenever the word "archangel" is used in scripture, it is always in the singular number, and with the definite article, thus—"the archangel." His name is Michael. Jude, verse 9—"Michael, the archangel." The archangel is the chief angel, of course; and Jesus, "the angel of the covenant," who was with the church in the wilderness, is the highest angel of whom we read in scripture. It seems of necessity to follow, that Jesus is the archangel of the scriptures, and that Jesus and Michael are the same.

This same Michael is the *great Prince*, who stands for the people of Daniel; for the Jews; for every one that is a *Jew inwardly*. This is "the Prince of Peace." Hence a Jewish prophet said, "Unto us a child is born, unto us a son is given, and his name shall be called .... the Prince of Peace." This is Jesus Christ; for these things are applicable to no other person.

"At that time"—that is, when "the *time, times*, and *the dividing of times*," named by the angel, shall have expired;—when the "forty and two months," the "thousand two hundred and three score days," or the twelve hundred and sixty years of John, are ended; when the witnesses shall cease to prophesy in sackcloth; when the woman, the church, shall no more dwell in the wilderness; when the reign of the Roman beast shall terminate; when the seventh trumpet shall begin to sound; then "Michael, the great Prince," even Jesus Christ, shall stand up to avenge the blood of his saints, of the martyrs, upon them that dwell on the earth. Rev. xvi, 6. Jesus will then interpose his authority and power to deliver his people, to gather the dispersed of Israel.—His interposition, though tremendous as the fullness of the wrath of God, will fill his friends with joy, and his enemies with infinite confusion and dismay.

Then there will be a time of trouble, such as never was, since a nation existed on the earth. The world has once been drowned with a flood, leaving but one family. Sodom, and all the neighbouring cities, save one, have been destroyed. Egypt was visited with insufferable plagues, issuing in the death of all her first born, and the destruction of her king and army in the Red sea. Jerusalem and Judea were overthrown, and the people destroyed and dispersed, in such an unexampled manner, that Jesus said of that time, "These be the days of vengeance." In the vast revolutions that have taken place, nations the most mighty, such as the Assyrians, Babylonians, and Romans, have been swept from the earth, and known only in the page of history, and of prophesy; persecution has raged; millions upon millions have bled, or been burned, for Jesus' sake; war and famine and pestilence have raged; seas of blood have been spilled; rivers of human, and of christian blood, have flowed; yet there never has been a time of trouble, which may be compared with that which will come when Jesus stands up to deliver his people. When the seventh trumpet shall sound, when the seven vials shall be poured on the earth, when the "seven last plagues" shall come, and the mystery of God in these things, and for this world, is finished, that the kingdom may be given to the saints forever; then there will be trouble, such as was not since the world began.

Then the beast will make his last and mightiest effort to maintain his existence; to retain his empire; to destroy the church; to conquer Jesus; but all in vain. His utmost efforts will be his dying struggles. Satan knows now that his time on earth is short; then he will know that it is much shorter. He will know that Christ is risen up to wrench the empire of the world from his grasp. He will then know that in a short time, a few years at most, he, and the beast, and the false prophet, will be cast into the bottomless pit together; that he shall be bound a thousand years; that though he shall be loosed for a little season, he shall not regain the kingdom. These things will excite his wrath to the highest degree. He will (at the pouring out of the sixth vial) send forth three unclean spirits, the spirits of devils, (Rev. xvi, 13, 14), to gather together the kings of the earth, (the Roman earth or empire), and of the *whole world*, to the battle of the great day of God Almighty. He will gather them, and Jesus will suffer them to be gathered, into a place called *Armageddon*, (the mount of destruction.) When thus gathered, Satan and all his hosts will make the greatest effort that was ever made, or ever will be, to overcome the Lamb, to defeat the Omnipotent, to destroy the kingdom of Christ, to sustain his own sinking cause. Then all the skill, and craft, and subtilty, and power of earth and hell combined, will be put in requisition to maintain the cause of wickedness on earth, but it will be in vain. Then, just then, while his enemies are on the mount of destruction, Jesus will interpose, the seventh angel will pour out his vial into the air; a great voice from the throne of God will be heard, saying, "It is done." There will be voices, thunderings, lightnings, and such an earthquake as never was before. This will be followed by a storm of hail, more deadful than ever yet fell from heaven, each stone weighing near one hundred pounds. Babylon will fall, and fall to rise no more. The destruction will be complete; it will not rise up the second time. Satan, the beast, the false prophet, and their followers, will be driven to hell together.—The vexation, terror, dismay, confusion, and distress which will follow exceed every thing that has gone before. It will more resemble the horrors of the final judgment, and the tumult of hell itself, than any thing which was ever seen on earth. The Sabbath of the world will follow. V. D. M.

From the Same.

ON THE CHANGE OF THE SABBATH.

"There remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his works, as God did from his."—*Heb.* iv. 9, 10.

Mr. Editor—This is applicable to Jesus Christ, and to him only. There is not another person in the universe of whom it can be truly said, "He hath ceased from his work, as God did from his."

God ceased from his work, the work of creation, by instituting a Sabbath, a day of rest, in commemoration of his work. In six days he made the visible creation, and rested from his labour on the seventh. This was assigned as a reason why man should "remember the Sabbath day, to keep it holy."

Of Jesus, it is said, (for the words can apply to no other), "He also hath ceased from *his* work, as God did from *his*. There remaineth, therefore, a rest to the people of God;" that is a Sabbath. Greek *sabbatismos;* a Sabbath, or the celebration, or keeping of a Sabbath. Had this text been literally translated, it probably would have prevented many mistakes, and saved much trouble, in relation to the change of the Sabbath, from the seventh to the first day of the week.

The argument stands thus:—God ceased from the work of creation by resting, himself, and appointing a Sabbath for man.—Jesus Christ has entered in his rest; and has ceased from *his* work as God did from *his;* that is, by appointing a Sabbath for man.—Therefore, there remaineth a Sabbath (*sabbatismos*) to the people of God; that is, on earth.

Again; when God had completed the work of creation, the Sabbath, which he appointed in remembrance of it, began. So when Jesus had completed his work, the work of atonement, having been "delivered for our offences, and raised again for our justification," his Sabbath should, and doubtless does, begin. Therefore, the first day of the week is, of necessity, the Sabbath appointed by Jesus Christ; and ought to be kept in remembrance of the work of redemption, wrought by Jesus Christ.

The work of atonement, and salvation of men, by Jesus Christ, is a greater work than the work of creation; for God hath made *all things*, by Jesus Christ, "to the intent that now, unto principalities, and powers, in heavenly places, might be known, *by the church*, the manifold wisdom of God."—Therefore, the reasons for the appointment, and observance, of the christian Sabbath, are greater and stronger, than the reasons for appointing and keeping the original Sabbath. The reasons for observing the first day of the week, as the Lord's day, or the Sabbath of the Lord, are greater than the reasons which were assigned for the observance of the seventh day of the week.

Two Sabbaths are not needed by, or for man. Jesus, therefore, said, "The Sabbath (*not Sabbaths*) was made for man, not man for the Sabbath." So with the fourth commandment. It designates the proportion of time, to be kept as a Sabbath; but does not designate the day, in such a manner that a person would know when to begin that day, without being expressly informed. "Six days shalt thou labour, and do all *thy work;* but the seventh is the Sabbath of the Lord thy God."

This commandment is as literally fulfilled, by resting on the *first* day of the week, as on the *last*. All that is more than this, lies in the mere *sound* of the number seven.

As man needs but one Sabbath, but one day in seven, as a day of sacred rest; as he does not, *habitually*, need more than this; and as the reasons for observing the *first* day of the week are greater and stronger, than *any* reasons that *ever* existed for keeping the *last* day of the week, it follows, of necessity, that the first day of the week is to be kept as the Sabbath of the Lord our God.

Apostolic practice, and the practice of the christian church, from the days of the apostles to the present time, (though there have been, and still are, some exceptions to the general rule), confirm these arguments; and go very far to show that this theory is correct. In many things we consider the example of apostles as law itself; and I know not why their example is not as weighty in this, as in any other case; especially as we have no evidence that the first day of the week was ever regarded as a stated day for religious worship, till after Jesus had risen from the dead. V. D. M.

A HOME THRUST.

Rev. Dr. Bennet, of London, while preaching a short time since on the christian evidences, to a large and popular assembly, many of whom were declared infidels, pursued his argument in the following singular manner:—

"Yet, after all, we will give you another chance. You know that Christians believe that Jesus raised the dead more than once; you say he only made people believe that he did it. Well, why should you not do the same? One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in the memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witness; you need not want spectators. Go

to the grave; but stop, go first to the house of mourners, and take them with you; for they will care most about the business.—When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, "Mr. Such-a-one, rise!" and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have courage enough to oppose and revile Jesus; why have you none to imitate and rival him? Are you saying to yourselves, "Though we should make all the people fancy they saw the dead man rise, for a burial ground is a fine place for a morbid imagination to play its pranks in; yet this would not be enough; and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at the table with us, as multitudes came, "not merely to see Jesus, but Lazarus also, whom he raised from the dead." Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let Christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom; how Jesus should satisfy the people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make the people believe that you can work one! Only recollect that if you cannot meet this one argument, it remains a proof that revealed religion is true."

THE END OF MILITARY GLORY.

It is estimated that more than a million of bushels of human and inhuman bones, were imported last year from the continent of Europe, into the port of Hull. The neighbourhood of Leipsic, Austerlitz, Waterloo, and of all the places, where, during the late bloody war, the principal battles were fought, have been swept alike of the hero and of the horse which he rode. Thus collected from every quarter, they have been shipped to the port of Hull, and thence forwarded to the Yorkshire bone-grinders, who have erected steam-engines, and powerful machinery, for the purpose of reducing them to a granulary state. In this condition they are sent chiefly to Doncaster, one of the largest agricultural markets in that part of the country, and are there sold to the farmers to manure their lands. The oily substance, gradually evolving as the bone calcines, makes a more substantial manure than almost any other substance; particularly human bones. It is now ascertained, beyond a doubt, by actual experiment, upon an extensive scale, that a dead soldier is a most valuable article of commerce; and for aught we know to the contrary, the good farmers of Yorkshire are in a great measure indebted to the bones of their children for their daily bread. It is certainly a singular fact, that Great-Britain should have sent out such multitudes of soldiers to fight its battles upon the continent of Europe, and should then import their bones as an article of commerce to fatten their soil.—*English Paper.*

ONE NEWSPAPER.

About five years ago, Rev. D. A. C. then living in Massachusetts, sent one copy of a religious newspaper, the Boston Recorder, to a pious postmaster, in a western village in the state of New-York. At that time no other religious periodical had reached that place; and the people there had neither time nor place for public worship. The *one newspaper* was loaned and read through the village for several months, until it was nearly worn out. Some months after the arrival of this one paper, Rev. D. A. C. who had forwarded it, visited the same place, and preached the gospel. During his visit in the place, he asked for the use of some religious newspapers, and was told that there was but one in the village. It was produced; but had been handled so frequently that it was scarcely legible. It was the very one which he had sent; and it ultimately excited attention to divine things, stirred up the people to erect a place of worship, and prepared the way for the settlement of a pastor. The pastor has since been removed by death; but the gospel lives after him; and the village has lately been favoured with a precious revival of religion.

Behold, what one newspaper, blessed of God, may be the means of accomplishing! and let no good man be too lazy or negligent to distribute among the destitute these attractive heralds of salvation. They are at present beginning to exert an extensive and powerful influence in our land; but they are opposed by infidel, universalist, and anti-trinitarian newspapers, which are coming up like the frogs of Egypt, to cover the whole face of the country. Worldly politicians ought to teach Christians wisdom; and if the periodical press could sustain the American revolution, revolutionise France, emancipate the Roman Catholics of Ireland, and reform the government of Great-Britain; it may, under the guidance of good men and the influences of the Holy Ghost, be one great means of converting the world.—*Philadelphian.*

TEMPERANCE.

From the Connecticut Observer.

HINTS ON THE TEMPERANCE QUESTION.

Whether the habitual use of intoxicating liquors, and the ordinary traffic in them, is consistent with a profession of christianity, let the bible answer.

Many turn from the field of observation and facts, and the arguments which assail them from every quarter of it, and take shelter, as they suppose, under the bible. They claim that the bible, if not by precept, yet by implication, gives permission to use these liquors and to traffic in them. Among the number who urge this claim at the present day, are some professed friends of the Redeemer. Have they examined the bible on this subject? Have they come to it with a willingness to abide its decisions? Are they striving after holiness? Are they sufficiently concerned that their example in no way proves detrimental to converts? Are they sighing over the desolations of Zion? Are they praying for the *peace, purity and enlargement* of the church which Christ hath purchased with his own blood? There is in the bible one solitary instance in which strong drink was permitted in a yearly religious festival. It was used in this by special permission from God. It was permitted for a religious use, and furnishes therefore no warrant for common use. But much as this passage in Deuteronomy is appealed to by professing Christians, let them remember that the strong drink which it gave permission to use, once in a year, at a religious festival, was much weaker and far less intoxicating than modern distilled liquors. And if that drink was used by special permission from God, let them abstain from distilled liquors, till they can produce from the bible a similar permission to use them.

The bible also authorises the use of strong drink as a medicine. *It is not for kings to drink wine, nor princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink to him that is ready to perish.* Kings and princes are not to drink at all, lest they drink and forget the law. They are to abstain wholly, as the only sure means of saving them from perverting the judgment of any of the afflicted. Could words more forcibly express the connection between common use, and that unnatural excitement which unfits men for the perfomance of serious duties?

Can any candid reader of the bible say that this prohibition does not refer to a sinful propensity of the human heart, to seek undue excitement? Is it less sinful in the sight of God now, to seek such excitement from distilled liquors, than it was from the strong drink of the ancients? If by using that, civil magistrates were unfitted for the discharge of responsible duties, how shall Christians who make habitual use of distilled liquors, read the scriptures and pray without mingling strange fire in their sacrifices to the Lord? Can they traffic in them without encouraging the worst vice, and hardening the consciences of their fellow men in sin and rebellion against God? T. W.

A CONTRAST.

An aged man, over whom had rolled an hundred years, died not many years since in New-England, who was in the estimation of all who knew him, pious. But he had early contracted a fondness for ardent spirit, and drank temperately and daily for the greater part of his life. He gave a little to his children as they grouped around him; and they thought what their father loved must be innocent. But with their growing years a fondness for stimulus increased; and this aged man lived to mourn the death of half his sons, and *forty* descendants, who went down to the grave drunkards. One son yet lives, who was a professor of religion, but has been excommunicated, and is an exile and a drunkard, with a large family, who are ruined by his sin.

Another aged man still lives in the vicinity of the same place, who numbers nearly one hundred descendants, all of whom are temperate persons. He never was in the habit of drinking ardent spirit, nor does he give it to his sons' sons; but like Jonadab, he drinks pure water.

What a contrast will the day of judgment disclose, if in one family intemperance continues to roll down a fiery deluge, and in the other temperance reigns, and descends from generation to generation.

These two men were friends, and lived in adjoining towns, and these facts I ascertained a few days since on the spot; and if the facts are doubted, I can give the name of the first, who was a mournful instance of the danger of temperate drinking in even a good man.—*Jour. Hum.*

OLD TIMES.

Some forty years ago, three students from Yale college walked to a neighbouring town, to spend the Sabbath at the parental mansion of one of the number, whose father was the respected clergyman of the parish. In the morning, breakfast being ready, the family were summoned to prayers. Each had a bible, and read his portion of the chapter, which being finished, the books were removed. The strangers supposing that prayer was immediately to follow, were about putting themselves in the proper attitude, when they noticed that no one moved, but all appeared waiting for something well understood. Directly the father repaired to the beaufat, and taking thence a bottle, poured out some dark liquor into a small wine glass, and presented it to his wife, who drank, as did the children in turn, until coming to one of the strangers, he declined. "Will you not drink?" said the old gentleman, "perhaps you think it singular, but we are in the habit of taking a little before prayers, once a week, on Sunday morning." The stranger persisted in declining, alledging that he was in no such habit. The liquor was clear brandy. The son, then a member of college, afterwards settled in one of the principal towns of Maine, where as a lawyer he rose rapidly to respectability. But intemperance had marked him for a victim, and he died a sot.—*Alb. D. Advcr.*

Important from Edinburgh.—The following testimony has been signed by four members of the medical faculty of the university of Edinburgh; by eleven members of the royal college of physicians; by the presidents and twenty-seven fellows of the royal college of surgeons; and by thirty-four other medical practitioners in Edinburgh, making seventy-seven in all:—

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the *entire disuse of them* would powerfully contribute to improve the health and comfort of the community."—*Jour. Hum.*

INTELLIGENCE.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

This Convention is composed of the Orthodox and Unitarians. The latter, though they have these few years past deteriorated in principle, are still entitled to share in the general fund, which is applied to the support of the "unfortunate widows of deceased clergymen." At the recent meeting they plead this circumstance, as a reason why they should have sometimes the privilege of hearing an annual sermon from a Unitarian. Though they are the minority as to numbers, they believed in liberality; and surely the two parties could unite once every year in a charity sermon, though they differed in other points. Clamour, it seems, rose high for a little space, about religious tolerance, civil freedom, &c.; till at length the floor was taken by one of the orthodox brethren, who by referring to the history of the Association for a century past, showed that the annual discourse, instead of being a charity sermon, was designed as a *conscio ad clerum.* This circumstance would of course throw a very different construction upon the affair. Clergymen who were *conscientious,* could not consent to vote away their principles, out of compliment to the feelings of the minority, who had departed from the bible creed held by their orthodox fathers. In the course of the debate, Dr. Beecher pursued this thought, as appears by the Watchman, much in substance as follows:—

"The Doctor alluded to the period, fifty or perhaps not more than thirty years since, when this Convention were in harmony of principle. The Orthodox say, the minority are advocating new doctrines, unknown in this body fifty years since; doctrines which the majority of this Convention disclaim. The principle set up, said the Doctor, is something like this. Let us suppose a number of farmers to be the owners in common of an extensive field, in which for many years they had been accustomed very harmoniously to sow wheat and to reap the harvest. But in the art of agriculture, new theories were brought forward, and a minority of the proprietors had imbibed the opinion, that wheat was not good, that it was best to sow the field with tares, and should claim the right of doing so, according to their numbers. They might, indeed, reproach the majority with being bigoted, and narrow minded, and oppressive. Now would it be expedient for the majority to yield in this case, even tho' the minority might be very sincere in their preference of the tares, while the majority knew that wheat was better than the tares, and in fact that tares were nothing worth? He then spoke of a dispute that might arise, should an agricultural oration be proposed, as to the person who should be the orator."

After this the discussion was postponed, subject to be called up at any future time, at the pleasure of the Convention. An orthodox preacher was as usual elected to preach the next sermon.

The following resolution was presented and passed relative to the cause of temperance:—

"As the use of ardent spirits for persons in health is not only needless, but hurtful; as it tends to form intemperate appetites and habits, and while it is continued, the evils of intemperance can never be wholly prevented; as it causes a great proportion of the pauperism, crimes and wretchedness of the community, increases the number, frequency and violence of diseases, deprives many of reason, and brings down multitudes to an untimely grave; as it tends to produce in the children of those who use it a predisposition to intemperance, insanity and various diseases, and to cause a universal deterioration of both body and mind; as it tends to prevent the efficacy of the gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds: Therefore,

"*Resolved*, That, in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the christian religion, and ought to be abandoned throughout the christian world. And we would express our deep regret, that after all the light, which, in the course of Providence, has been thrown on this subject, by physicians, jurists, philanthropists and Christians, any sober man, especially any member of a christian church, should be found engaged in this destructive traffic."

We hope that every *temperate* drinker and dealer, that still bears the christian name, will consider well the import of the above resolution, passed by such a large body of clergymen in such a city as Boston. Even the Unitarians, we presume, voted in its favour.

"On the subject of revivals, it was resolved, That this Association regard with sentiments of humble gratitude to God, the recent effusions of his Spirit upon our cities, and colleges, and country; that they regard them with hope, as the pledges of divine favour and protection, amid great perils; and of a still greater coming mercy upon our country and the world; and as bringing us and our churches under high additional obligations to consecrate ourselves, with new faith, and fervency of prayer, and diligence, to the promotion of revivals of religion.

"It was also resolved, That the present state of the treasury of the American Board of Commissioners for Foreign Missions, is such as to make it expedient that an appeal be made to the churches, to sustain the Board in their efforts."

Conversion of the King of the Fiji Islands. A missionary, writing from the South seas, states that the Tonga mission, under Messrs. Turner and Cross, was proceeding prosperously, and that a chief from the Fiji islands, visiting there, requested that two christian teachers might be sent back with him. His request was immediately complied with. They were received kindly by the natives; and the king of the group of islands was about to call a council of the chiefs to determine whether they should all embrace christianity.—*Chris. Mag.*

Rev. R. Hall's Last Sermon.—The circumstances under which his (Mr. Hall's) last sermon was preached, were somewhat remarkable. In the morning he preached, as the papers state, but was so highly dissatisfied with the collection, (somewhat less than 20*l.*), that he said nothing, but took up his hat, and walked immediately away. He retired to his study, and in the evening preached a sermon on what he stated to be one of the prevailing sins of Christians in the present day—covetousness.—*ib.*

Liberia.—The changes which have taken place in the colony, during the publication of the Herald, are perhaps among those most worthy of our notice. Every thing has improved. Our agriculture, our commerce, have each shared in the blessing. Monrovia has almost assumed a new garb; and should things continue to prosper as they have, our town will certainly present the most desirable residence for a stranger, of any on the coast of Africa. In Monrovia alone, the number of comfortable stone and wooden dwellings erected during the year, has been upwards of fifty-five; and if we take into consideration, that Caldwell, Millsburg, and the recaptured towns, have shared equally in this prosperity, we have abundant reason to be thankful for the showers of mercy which have been extended to our infant colony. Our commerce is daily extending, and we believe the day is not far distant, when our port will be the emporium of the western coast of Africa.—*Liberia Herald, Feb.* 6.

Increase of Communicants.—The following numbers (says the Philadelphian) have been added to the communicants of the Presbyterian Church, on examination, in their respective Presbyteries, viz: In the Presbytery of

Columbia, N.Y.	139	Bath, N.Y.	42
Hartford, Ohio,	90	Louisville, Ky.	64
Susquehannah, Pa.	55	Cincinnati, Ohio,	774
North-Alabama,	25	Onondaga, N.Y.	174
St. Louis, Missouri,	51	Grand-River, Ohio,	18
Cayuga, N.Y.	378	French-Broad, Ten.	46
Portage, Ohio,	55	Sangamon, Illinois,	74
Oswego, N.Y.	68	Kaskaskia, do.	54
Northumberland, Pa.	71	Athens, Ohio,	41
Vincennes, Indiana,	17	Bedford, N.Y.	23
Blairsville, Pa.	217	Bethel, S. C.	152
Western District, Ten.	23	West-Tennessee,	13
Erie, Pa.	150	Oxford, Ohio,	86
Huntingdon, Pa.	226	Miami, do.	341
Crawfordsville, La.	27	Watertown, N.Y.	21
Harmony, S. C.	119	Geneva, do.	310
Long-Island, N.Y.	108	Albany, do.	360
Otsego, N.Y.	91	Illinois,	27
District of Columbia,	30	Charleston Union, S. C.	46
Lancaster, Ohio,	113	Fayetteville, N. C.	29
Alleghany, Pa.	96	Troy, N.Y.	286
South-Carolina,	224	Transylvania, Ky.	39
Steubenville, Ohio,	132	Cleaveland, Ohio,	6
Carlisle, Pa.	228	West-Lexington, Ky.	42
Tioga, N.Y.	216	Washington, Pa.	153
Lexington, Ky.	289	East-Hanover, Va.	65
Georgia,	41	Winchester, do.	97
Orange, N. C.	108	St. Lawrence, N.Y.	20
Newton, N. J.	89	Newark, N. J.	91
Chillicothe, Ohio,	304	Hopewell, Geo.	207
Rochester, N.Y.	678	Union, Ten.	243
Redstone, Pa.	307	Abington, Va.	43
Concord, N. C.	317		
		65 Presbyteries,	7,989

The above statements, we presume, were based upon presbyterial reports which were prepared some time in February. Since that period great accessions have been made to the churches.

Annual Sermon of the American S. S. Union. Prest. Humphreys preached the anniversary sermon in behalf of the American S. S. Union, to a crowded audience, in Mr. Barnes' church. Text, Prov. xxii, 6, "Train up a child in the way he should go," &c. The speaker showed, 1st, What it is to train up a child in the way he should go. He said it was to piously educate him. 2d, How such an education will form a virtuous character: And 3d, By what means the youthful population of this nation may be thus educated. He closed by an eloqent and powerful appeal to the friends of the Union.—The discourse was rich with thought, and very appropriate. It is expected that it will be published.—*Philadelphian.*

Missionary Visit.—Rev. Loring S. Williams and family, whose departure from Salisbury as missionary and teacher among the Cherokee and Choctaw Indians, excited much interest at the time, returned here on a visit to their friends about a fortnight since, after an absence of more than fourteen years. Notwithstanding Mrs. W.'s health is greatly impaired by the climate, the incessant and arduous labours, and numberless privations, incident to a residence in their capacity among the natives, it is hoped a temporary sojourn in this more favourable region may recruit her now emaciated frame, and enable them to pursue their future plans for civilising and christianising the race, whose present progress appears by their accounts to be peculiarly flattering, and to whose interest they seem indissolubly bound.—*Little-Falls Gazette.*

Edwards' History of Redemption.—The London Tract Society have recently added this to the list of their publications. This institution is rendering essential service to the truth, by reprinting the valuable religious writings of the last century, in a cheap form, so as to render them accessible to the body of the people.

REVIVALS.

Albia, near Troy.—This church has recently been constituted. It consists now of about twenty members—all advocates of temperance. A protracted meeting commences there on the 24th inst.

Sand Lake, eight miles from Albia.—Our correspondent says a protracted meeting was held here a short time since, during ten days. "God came down in power. About fifty or sixty are now hoping; some of them lately the most hardened of sinners."

Franklin, Delaware Co.—A letter under date of the 4th inst. mentions that on the previous Sabbath, forty-three were added to the church by profession, and two by letter. The Second Society and the Baptists have had some accessions. Many others are hoping; and the work still in progress.

Sidney.—The same correspondent says a powerful work has commenced in the town of Sidney. No particulars mentioned.

Cambridge, Washington Co.—Extract of a letter from a clergyman in this county, to the editor of the Recorder, dated the 29th ult:—

"The blessed work of grace we have witnessed here, has been such as perhaps to have deserved greater notoriety than that which it has received. But we who have been in the midst of it, have seldom thought of proclaiming it abroad, especially as our country has been blessed with such numerous instances of a similar kind. I believe, too, that each of us who could have given a detailed account, has deferred it, under the impression that others would perform the task. And now I cannot undertake such an account. I shall only give you some general results. The work appeared in February, and about fifty were received into the church in April; and it is expected that at the next communion, which is to take place in June, one hundred and fifty more will be added to the church. All our men of influence; all our professional men, are now standing on the Lord's side; and others of various descriptions are still coming in.

"The numerous meetings which accompanied the communion, were attended with great power. Such meetings, though often spoken of as a new thing, are not new to us old Presbyterians. They have been always practised in the western part of Pennsylvania; and they were, many years ago, attended with similar effects. Hundreds of the pillars of the church there will trace the date of their conversions to these meetings.

"The other measures employed here, consisted in a more than ordinary attention to the ordinary means, with scarce any addition, and the plain and faithful preaching of the doctrines as taught in our Confession of Faith."

Seneca and Cataraugus Stations.—By a letter from one of the mission family at Seneca, to the editor of the Vermont Chronicle, it appears that both these stations are blessed at the present time. After some special symptoms of seriousness began to be observed at these places, each of them held a protracted meeting with similar results. The one at Seneca is thus noticed in the letter:—

"Before the meeting closed, it seemed that the heavens were broken away, and the Spirit of the Lord came down with such power, that scarcely a single sinner could stand before it. When the anxious were requested to come forward, but here and there one stayed back, who did not indulge hope in Christ. Some of the children of the school are now indulging hopes, and others are anxious. The number who are hoping is yet small, but increasing every hour. O, my dear sir, if you could have been here and seen what a breaking down there was among our brethren and sisters, you would have been melted to tears. It surely is a most solemn and interesting season with us, and we need the prayers of God's children, that this excitement may not cease while an impenitent sinner remains."

New-Orleans.—The New-York Observer mentions that a French evangelical minister has arrived from Geneva, to preach in the French church. New-Orleans, we believe, has been for many years nearly or quite destitute of *faithful* preaching.

Austinburgh, Ohio.—A correspondent at Ravenna, under date of May 23, writes thus:—"A four days meeting has been held in Austinburgh. About sixty conversions are said to be the result of this meeting."

Warren, O.—From the same source, we learn, that a three days meeting has recently been held in Warren. We learn that eight were rejoicing in hope, and many others are anxious for their souls.

Nelson, O.—The same correspondent says: "I have just returned from a four days meeting in Nelson, where the operations of the Holy Spirit were visible. The meeting commenced on Friday. An anxious meeting was held on Saturday, when about twenty-five presented themselves. A deep solemnity pervaded the whole assembly on the Sabbath. Christians seemed earnest in prayer. At the anxious meeting between forty and fifty were present. Two or three are said to be rejoicing this morning. Thus we have another evidence, that God is well pleased, when his children call on him in earnest and continued supplications."—*N. Y. Evangelist.*

Bainbridge, N. Y.—A correspondent at this place, under date of May 1, writes thus:—

"That the hearts of Christians may have another reason to praise God, please let your readers know that the year of the redeemed has come to the people of Bainbridge. An increasing spirit of prayer has been manifested, and morning prayer meetings have been attended for four weeks past, and several were converted. Last week we had a three days meeting, and the Holy Ghost breathed his converting influence upon the congregation, and some were converted; and since the meeting many have obtained hopes that they have given their hearts to God. The strong men in sin are alarmed by cases of conviction and conversion, where the power of the spirit of God has been manifested as plain as the hand that wrote on the wall. Ministers and professors have been called up at 11 and 12 o'clock at night, to pray for dying sinners; and we think the work increasing, and will increase, from the fact that Christians do not stop to talk and laugh about those that are converted, but with a solemn groan, agonise in prayer for those that are sinking into the pit."—*ib.*

Oyster-Ponds, L. I.—We learn by a recent communication from this place, that there are six or seven hopeful conversions, and twenty or thirty inquirers.

South-Hold, L. I.—The same communication states, that the revival continues in this place; that eighteen have been admitted to the church, and that a number more are expected to unite the next communion season.—*ib.*

Milford, Ct.—A friend in Connecticut says: "The Lord is doing great wonders in Milford. They numbered sixty hopeful subjects of grace, ten days since; and I am this morning informed that the work increases. All this has taken place since the four days meeting there, and I fully coincide with your sentiment, that "God appears to have a peculiar regard for four days meetings."—*ib.*

Berlin, (Worthington Society), Ct.—A correspondent from this place, under date of May 30, states that an interesting work of grace has commenced there within a few weeks; that a number have expressed hope in Christ; that it is hoped that this is only the commencement of a work of grace, that many will share.—*ib.*

Meredith, N. Y.—A correspondent, in a recent letter to the editor of the Evangelist, says; "I noticed in my last paper, an account of the three days' meeting and awakening in this and the neighbouring towns. Since that meeting it has been an interesting season here. We have since had a meeting for two or three days. Only one of my brethren in the ministry was present. Our anxious room was crowded. I think not less than fifty have obtained hope since our first three days' meeting.—*ib.*

Elliot and Vicinity, N. H.—A correspondent in a letter bearing date May 18, and published in the Christian Mirror, says:—

"This region is visited with a refreshing from on high. Dover, South-Berwick, Great-Falls, and Portsmouth, are now favoured, and have been for weeks past, with a shower of divine grace. Hundreds are inquiring the way to Zion with their faces thitherward. My installation here occurred on the 4th inst. The introductory prayer was offered by Mr. Young, of Dover: Rev. Mr. French, of North-Hampton, preached the sermon: Rev. S. Merrell, of Kittery-Point, gave the right hand of fellowship: Rev. Mr. Webster, of Hampton, offered the installing prayer. The exercises closed by a prayer offered by Mr. Keeler, of S. Berwick, After a recess of about an hour and a half, agreeably to previous arrangements, we assembled in the house of God for religious exercises; and again in the evening, and at half past 5 o'clock in the morning of Wednesday, for prayer. This was the first prayer-meeting held early in the morning in this ancient house, within the recollection of the oldest members of the church. (The house was erected in 1715; that is, one hundred and sixteen years since. In this house the beloved Whitefield preached but about two days before his death.) We continued our meetings until Friday late in the afternoon, and closed with the celebration of the Lord's supper. It was throughout an interesting season. Christ's people were refreshed, and expressed much regret that the meetings could not be longer continued. Many of the unconverted rose in the assembly, as expressive of their purpose to make the subject of religion their chief concern from that hour; and several have since given hopeful evidence that they have submitted to Christ as their Lord and Master. Our assemblies are very full; our prayer-meetings deeply solemn and interesting; and in our inquiry meetings we are permitted to hear young converts tell what the Lord has done for their souls. In short, dear sir, Christ is with us, convincing and converting sinners. O that we may not, by our unbelief and ingratitude, *grieve him* away. Will our christian friends pray that the Saviour will "*tarry with us?*"

Bath, Me.—A correspondent in the Christian Mirror, under date of May 17, says:—

"The work of divine grace, which we are now enjoying in the congregational society in this place, commenced last autumn. The first inquiring meeting was held at the close of the weekly lecture, early in November; and was attended by five young persons, all belonging to the bible class or Sabbath school, one of whom had obtained hope. From that time, the number of inquirers has constantly, though gradually, increased to the present time. In December there were about ten persons anxious; in January and February from ten to fifteen; in the middle of March, more than twenty; at the end of March, about thirty; in April, from thirty to forty; and at the last two meetings, a little more than fifty attended. About thirty are entertaining hope of having passed from death unto life. The work has thus far been still and solemn, but the period of conviction has generally been much shorter than has been usual heretofore. We are hoping that the revival has yet only begun; and that God will continue his mercy to us, for a long time to come. The *three days' meeting* held here about the middle of April, was a solemn and interesting season. The ministers from abroad came to us, in a good degree, as we trust, in the spirit of their Master; and the season was refreshing and useful, particularly to Christians; and tended to unite their hearts in calling on God; and to fix their attention on the great work before them. Appearances among us are still encouraging, but our whole dependence is, of course, on the Lord. Our heart's desire and prayer to God now is, "Take not thy Holy Spirit from us." O, may the Lord hear and answer this petition; and to him shall be the glory.

"The divine blessing is also descending richly upon the methodist and baptist societies in this town; but the particulars in regard to either, I am not able to state."

Bangor, Me.—About the commencement of the present year, individuals in the church began to feel an unusual degree of interest in the cause of Christ, and prayed earnestly for a revival of religion. This feeling gradually extended itself among the members of the church, so that about the middle of March, a considerable number were uttering the prayer of the prophet, "Oh Lord, revive thy work." A meeting for inquiry was appointed, and six or eight were found anxious to converse on the subject of personal religion. Early in April, Rev. Dr. Smith was removed to a better world, and it was thought advisable that the funeral services should be the commencement of a three or four days' meeting. Seven clergymen were present. The meetings commenced on Tuesday, and were expected to close on Thursday evening. But when that time arrived, the question was put to the whole congregation, shall the meetings be continued till the Sabbath?—Immediately the assembly rose in a mass; and the meetings were continued through the week. The Holy Spirit was present, speaking to the hearts and consciences of saints and sinners. Christians felt that it was good to be there; and a considerable number, who till then had resolutely refused to yield their hearts to God, were made willing to bow the knee and submit themselves to Christ. It was a week long to be remembered. The number of anxious inquirers has been increasing up to the present time; and I may safely say that there are *more than one hundred* who are either rejoicing in hope, or are asking the great question, "What shall I do to be saved?"—*Ch. Mirror.*

Royalton, Mass.—Letter to the editor of the Boston Recorder, dated Royalton, April 20, 1831:—

"This town has been visited, during the autumn and winter past, with a very interesting and happy revival of religion. There was a gentle moving of divine influences on the minds of the people, producing seriousness and attention during the summer, but no decided revival, till about the month of September, when the work became highly interesting. It went on increasing till about the middle of winter, when it gradually abated.

"Within a year past, seventy-four have been added to our church by profession. Of these, forty, I think, are heads of families; twenty-one men and nineteen women, most of them from 30 to 40 or 45 years of age, and about thirty-five of them are parents of young children.

"The results to our church and society, as well as to themselves and children, are blessed. May they all prove to be what they profess.—Several others are professed subjects of the work, and will soon, it is hoped, profess Christ.

The revival commenced without any *extraordinary* means, though doubtless it was in answer to the prayer of faith. I believe, however, that powerful means are *usually* necessary to awaken careless sinners. "EBENEZER PERKINS."

Carlisle, Pa.—A brother in the ministry informs the editor, that on the 15th of May last, *seventy-seven* persons made profession of saving faith, and were received to the presbyterian church in Carlisle, Pa. under the care of Rev. George Duffield. "The crowded audience, the deep and solemn attention, the falling tear, and the suspended sigh," says the writer of this cheering intelligence, "gave evident indications of the presence of the Holy Spirit. The prayers and efforts of God's people have given, I trust, a new impulse to the blessed work, that has existed for some time past, in that place. Some are rejoicing in hope, who have not yet joined in the communion of the church; and a large number are anxiously inquiring what they shall do to be saved."—*Philad.*

Athens, Ga.—Extract from a letter to Elizur L. Newton, Esq. of Athens, Georgia, now in Philadelphia, dated May 20th, 1831:—

"I cannot forbear writing, to tell you of the glorious times we have in Athens. O, my friend, the Lord is here in the midst of us with mighty power. Truly it has been a pentecostal season with us for these eight days past; such a time of the mighty power and grace of God as Athens never before experienced. Ten days ago, sinners were as thoughtless and apparently as hardened in sin as they ever were; now there are hardly ten persons in the place who do not appear serious and solemn. More than one hundred are under convictions of sin; and I believe I may say forty are rejoicing in hope.—The work has not abated in the least. Not a day passes but some appear to be cut down by the sword of the Spirit. Others are rejoicing in hope of the pardon of their sins. Oh! that you could be here. Your heart would rejoice with joy unspeakable, and full of glory.

The meetings have been held in the presbyterian church until to-day. They will now be held in the methodist church. There has been the most perfect harmony among Christians of different denominations. Such a thing as *Presbyterian, Baptist,* or *Methodist,* is entirely out of the question: But they all unite as brethren, and their only desire apparently is the salvation of immortal souls.—*ib.*

Princeton, N. J., we learn from a letter, is still visited in a silent and gracious way, by the Holy Spirit; so that a goodly number are still seeking the kingdom of heaven.—*ib.*

WESTERN RECORDER.

UTICA: JUNE 14, 1831.

General Assembly.—The Assembly adjourned on Monday evening the 6th inst. The session has called forth considerable discussion, and some anxiety; but on the whole has been one of great interest. The differences of sentiment in minor matters seemed finally to be forgotten in the contemplation of weightier things. It appears from the documents just come to hand, as well as by the testimony of members who were present at the Assembly, that never before has that body had occasion to speak of such great and precious spiritual mercies, as have the past year descended, and are still descending, upon the churches embraced within its bounds, and represented in its connection. A tribute of heartfelt gratitude should be poured forth on this account, by every friend of the Redeemer's kingdom.

There were also some peculiarities of this work of God enumerated, which call for humble gratitude. Among those not confined to our own district of country, were the conversion of multitudes of Sabbath school children; the unusual proportion of men among the converts, and of men, too, who were walking amidst the highest ranks of society, as well as those who had descended by vice amid the dregs. Also, an unusual proportion of *very aged* penitents has been witnessed; and the work has in many instances been unparalleled in its rapidity and power. Protracted meetings are more and more successful. Ministers are acquiring new energy; the work of entire consecration is beginning to be better understood by the churches; and in short, the general character of these revivals, as well as their number and extent, affords great and increasing encouragement to those who are praying for the enlargement of Zion. The present, therefore, is no time for sloth or discouragement. Every servant of God should be found in the vineyard.

The Assembly's narrative has just come to hand; but we are compelled to lay it aside till next week, for want of room.

Violations of the Sabbath.—A New-Orleans paper publishes an "order of the day," calling out the "Louisiana Legion" to a "sham fight," on a Sabbath day. The Connecticut Observer, of a recent date, mentions that the steam-boat James Kent came up to the wharf in Hartford, about sun-set on Sunday the 29th ult. with a bugle playing a lively tune, apparently to gratify the multitudes assembled to witness the arrival of the boat. "If the Sabbath (says the editor) is to be continually violated, better, ten thousand times better for our country, would it be, to sink every steam-boat that floats on our waters." A correspondent of the Evangelist mentions that the Boston steam-boat line sends out a boat every morning from New-York, at 5 o'clock, A. M.; while one leaves Providence, R. I. at 1 o'clock, P. M. for Boston. "Some of the stockholders in the company which owns those steam-boats, (adds the writer), are *members of orthodox churches.* In my opinion the time has come, when the names of such violators of the Sabbath (what a man does by his agent is the same as if done by himself) should be published."

We should rather say, let the churches wield the rod of discipline in such cases. It may be, that the erring brother will repent. If he does not, it will, perhaps, be in season to denounce him, after he shall have become "as a heathen man and a publican." The churches ought not to neglect this subject a moment longer. The sin of the land cries out against them: And to a very considerable extent may it be said, that *professed* Christians are in the transgression.—Ought not every member of a church, who travels on the Sabbath a single hour, to be called upon for a reason for so doing? Depend upon it, a general reformation will not ensue, till Christians arise & remove the stumbling blocks out of the way. Churches must aweke speedily to this subject, if they would act to any purpose.

Anniversary of the American Sunday School Union.—This, we have said, was held at Philadelphia, as usual, during the sittings of the General Assembly. The addresses were very animated. The S. S. Journal, speaking of Mr. Humphrey's sermon on the occasion, says—"The preacher's appeal to his audience, on the character, importance and catholicism of the institution, and on its claims to support, was very eloquent and forcible. A copy of the sermon will, we trust, be furnished for publication, that the views it expressed may be widely disseminated."

The amount of expenditures during the year ending March 1, 1831, is $77,454.86; and of receipts $77,701.64. The amount contributed to the valley fund, up to March 1, 1831, is $24,217.12. The Society has been obliged to advance for this enterprise, $14,518.97 more than it has received for this object. It is thought that at least 2000 conversions have taken place the past year, in the Sunday schools connected with the Society.

The Connecticut State Colonisation Society held an adjourned meeting at Hartford on the 19th ult. when it was resolved, that the claims of this charity be presented and collections taken up, on the ensuing fourth of July.

To Subscribers.—Those who are still indebted for the Recorder, are affectionately urged to make payment without further delay. Large sums remain due; and instances are not wanting where nothing at all has been paid even in any former year. We do not love to complain; but our undertaking cannot be sustained without punctual remittances. During these seven years a heavy pecuniary burthen has accumulated; but if our subscribers would now only be punctual with us, the paper would fairly sustain itself. Some have made prompt payment, for which we would be grateful.

Christian Spectator.—The following are the contents of the Christian Spectator, for June:—

Review of the Life of Mohammed: Letter on the Roman Campagna: Review of the Works of Rev. Robert Hall: Review of the Life of Reginald Heber, D.D.: Seaman's Friend Society: Importance of being conformed to the scriptural Standard of Christian Character: Review of a Visit to the South Seas, &c.: Case of Rev. Mr. Barnes.

Rev. L. S. Ives, of St. Luke's church, N. Y. has been elected bishop of North-Carolina. He is son in law to the late Bishop Hobart.

A protracted meeting commences in the village of Clinton to-morrow, at 3 o'clock, P. M.

A three days' meeting is to be held at Bridgewater, to commence on Tuesday the 21st inst.

The remains of Mr. Evarts arrived in Boston on Monday the 30th ult.; and the funeral solemnities were observed the day following, in the Park street church. Sermon by Rev. Dr. Beecher.

THE VERSE-A-DAY SYSTEM.

We take pleasure in opening our columns to the system of studying the New Testament on the plan of a verse a day, and shall continue to give the lesson each week as it occurs. The system is spreading rapidly over the Union.

JOHN XIV.

Tuesday, June 14.—4. And whither I go ye know, and the way ye know.

Wednesday, June 15.—5. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way.

Thursday, June 16.—6. Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father, but by me.

Friday, June 17.—7. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

Saturday, June 18.—8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Sunday, June 19.—9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?

Monday, June 20.—10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works.

Tuesday, June 21.—11. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake.

For the Western Recorder.

SPECIAL EFFORT.

Delaware County, May 23, 1831.

MR. EDITOR—A word to the churches thro' the medium of your paper. The claims of the American Board upon the churches, for a *special united* effort in behalf of its funds, is a righteous claim. The facts in the case, as published some two or three weeks since in the Recorder, ought to be published in every pulpit in the land; and the churches *would feel* the righteousness of the claim, and act accordingly. Many churches are waking to the subject, and doing something like their duty. But there is reason to fear that many are yet asleep. If the appeal of the Board, the claims of the heathen, and the anxiety of our missionaries, who are ready to depart the moment the means are provided; *if these things are presented,* and an *opportunity* is given, the *churches will act.* The church in this place number a little more than one hundred; the congregation between two and three hundred. Their monthly contributions are from five to six dollars. The subject was presented to them a week last Sabbath, with a request that they would contribute to this object last Sabbath, without infringing upon their monthly contributions. A collection was taken up as proposed, amounting to $41; and so anxious were the brethren and sisters to share in this labour of love, that in a few days after the Sabbath, it increased to $52; and the amount is now on its way to the treasury. Now, the question is—If all the churches will share equally with this church in this blessed work, will this department of the treasury of the Lord want funds?

U. E.

For the Western Recorder.

AN INQUIRY.

MR. HASTINGS—You will oblige a friend, by publishing in your Recorder an answer to the following *questions*:—

What tendency upon the morals of community has the usual mode of celebrating the 4th of July, *i. e.* by the firing of cannon, the drinking of toasts, &c. &c.? And what is the duty of Christians in regard to such celebrations?

AN INQUIRER.

Herkimer, May 24, 1831.

This is an inquiry of no small importance, in our estimation. What if some one should take it in hand?

For the Western Recorder.

MR. EDITOR—You will excuse a Presbyterian, who believes the doctrines he has subscribed, for disliking an article editorial in your paper some time ago, I think in relation to the Barnes' question; in which one of our fundamental doctrines, viz. that of original sin, was ridiculed. I do not censure your views of the doctrine: I once thought them right myself.—But I do not think that the Confession of Faith of the Presbyterian Church is a proper subject for ridicule, especially as I am thoroughly convinced, by a careful examination of both sides, that the doctrine is a scriptural one.

You will excuse the freedom of my remarks, and believe me your affectionate

BROTHER IN CHRIST.

Remark.—We are pleased with the frankness of our clerical friend, and are quite of his opinion, that no article of the presbyterian creed is a fit subject of ridicule. Probably we may, in the hurry of preparation, have made somewhere an unguarded remark, which we do not now distinctly recollect. We feel confident, however, that the sentiment imputed to us was not that which dictated the language, though the words might seem to imply it. Ridicule is the last thing to be employed in dissensions among brethren, who are substantially of the same faith—building together upon the rock, Christ Jesus.

For the Western Recorder.

MR. HASTINGS—Please to publish the following extract from the minutes of the Presbytery of Oneida, at their late meeting in Whitesborough:—

"Whereas the Rev. Alexander Conkey is charged by common fame with being grossly intemperate; and whereas the Presbytery have reason to believe that the above charge is not without foundation; and whereas the place of Mr. Conkey's residence is not known to the Presbytery: Therefore,

"1. *Resolved,* That Alexander Conkey be, and he hereby is suspended from the gospel ministry, until further proceedings can be had in his case.

"2. *Resolved,* That the Stated Clerk be charged with ascertaining, if possible, the place of Mr. Conkey's residence; and when he shall ascertain it, to communicate the same to the Presbytery.

"3. *Resolved,* That the above resolutions of the Presbytery in this case, be published in the Western Recorder and Christian Journal."

A true extract.

Attest,

R. EVERETT, *Stated Clerk.*

POLITICAL.

FOREIGN.

London papers to the 16th of May, have been received at New-York, by the latest arrival from Liverpool.

England.—The elections for the new Parliament were going on with much spirit, and the reform party appeared to be carrying almost every thing before them. They speak confidently of a gain of eighty members as far as the returns had been received, without taking Ireland into the account. That they will have a commanding majority is not doubted.

Gen. Gascoyne, who has represented Liverpool for the last twenty-five or thirty years, was defeated in Liverpool. His opponent, a friend of reform, was elected by a majority of more than three to one.

It is confidently asserted in the London papers, that the majority in the new House of Commons, in favour of the reform bill, will exceed one hundred and fifty.

Poland.—The papers up to the latest dates complain of the absence of authentic accounts from Poland, of any particular interest. The news from the continent is not as interesting as might have been expected. The latest date in the English papers from Warsaw, is the 21st of April. It was supposed that a battle might have been fought between the Poles and the Russians; but no information of it had been received at the capital.

The Warsaw papers, of the 21st of April, contain an account of a most hazardous attack made by 6,000 Poles, against four times their number of Russians. They were compelled to retreat of course; but it appears, from Skrzynecki's account of the affair, that they retreated with credit, not having lost any of their artillery. The courage and spirit of this gallant nation continues unabated.

The opinion generally expressed in the papers is, that a battle, and a decisive one, would soon be fought; and it was reported that Gen. Diebitsch had received a reinforcement of 25,000 men.

The intelligence from other parts of Europe is wholly unimportant.

From Brazil.—An arrival at Baltimore, from Rio-Janeiro, brings papers from that place to the 14th of April, containing official accounts of the abdication of the Emperor Don Pedro in favour of his son, and the appointment of a regency.

The immediate cause of the abdication of the Emperor was the conduct of his troops. He endeavoured to head them against the people. The troops left the barracks, and joined their countrymen. The consequence was the immediate abdication of the Emperor in favour of his son, under the title of Don Pedro II, and his taking refuge with the Empress and the young Queen of Portugal, on board the Warspite.

The regency made a general amnesty, and a proclamation of pardon to all deserters who return within three months.

The ministers for foreign powers at Rio, took refuge on board of the Warspite, from which they addressed a joint note to the regency, demanding protection and safety for their countrymen, which was promised them.

On the 9th, the young monarch made his triumphant entry into Rio. The public installation will take place as soon as the Legislative Assembly is legally installed.

The Diario Mercantil of the 14th, says that public confidence is entirely restored.

The ex-Emperor sailed for England in the British sloop of war Volage.

From Africa.—By far the most interesting news brought by the above arrival, is an account of the African expedition of Mr. Lander, the discovery of the course of the Niger, and the recovery of the long sought manuscripts of Mungo Park. The English ship Barnarvon, which arrived at Rio-Janeiro early in April, from Fernando-Po, brought as passengers, Mr. Richard Lander, the companion of Clapperton, and his brother, John Lander. Having reached the point where Park was murdered, they succeeded in obtaining his books, letters, manuscripts, and a double-barrelled gun. They re-embarked at the place where Mungo Park lost his life, and ascertained that the Niger, before it divides itself into various branches, is ten miles wide. They then resolved to proceed by one of the most considerable of the branches, which flowed rapidly to the west. As they approached the coast, they were taken prisoners, and treated as slaves. They succeeded in persuading the chief to send them to the coast of Guinea. They at length arrived at the bay of Benin.

The travellers affirm, that the river Nonn, which discharges itself into the bay of Benin, is the most considerable branch of the Niger; and that all the other branches also flow into the Atlantic ocean. Their guides told them that the city of Timbucto is not on the Niger, but twelve leagues to the north. They admired the beauty and fertility of the soil through which they passed, the extent of which is calculated to be 1800 miles. The inhabitants of the interior are Mahometans, and are much more tractable and civilised than the negroes who inhabit the coast.

They took passage on the 6th April, in the British transport William Harris, for England.

DOMESIC.

Steam-Boat Disaster.—On Tuesday afternoon last, the boiler of the steam-boat General Jackson exploded at Grassy-Point, about thirty-five miles above New-York, where she had stopped to take in freight and passengers. By this accident, two persons (a man and a boy) were killed, and thirteen others severely scalded, seven of whom have since died, and not more than three are expected to recover. A Mr. Rathbone, merchant, of New-York, who has a seat at Grassy-Point, had his leg badly torn, and his arm broken. His leg has been amputated, and he is not expected to survive. The only female passenger destroyed, was a Miss Dow, of New-York, about ten years of age. The Gen. Jackson was a boat of small tonnage, and ran daily between Peekskill and New-York, and has frequently carried two hundren passengers. At the time of the accident, it was on its way to the city, and there were between twenty and thirty on board. The boiler was made of iron, and the steam was not blown off while the boat lay at the wharf.

Terrible Fire.—The following extract of a letter from Fayetteville, N. C. to the editor of the National Gazette, gives the particulars of a most destructive fire in that place, on the 29th ult:—

"Fayetteville is no more! This morning the sun rose in its beauty, and with gladdened hearts we flocked to the churches of our God. Now we are in ruins. But two stores of all that this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimnies remain to tell what we once were. Except in the outskirts of the town, and in those streets a little off from the centre of the village, not a dwelling house remains—All the churches, with the exception of the methodist, which is distant from the centre of the town, is destroyed. The academy, with two splendid hotels, our printing-offices, the two banks, the old state-house, every apothecary's shop, and some of our mills, are all in ruins.

"The fire communicated, it is supposed, from a chimney, precisely in the centre of our village, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past 12 o'clock, when the fire was first discovered, and in less than one hour and a half our village was literally a "sea of flame." The goods were consumed in the streets, the engines were burnt at their stands. Some who had property removed to a distance, in expectation of safety, were disappointed. Too soon the destroying element reached them. The churches, though at a distance from each other, were soon in flames. The tall steeple of the presbyterian church seemed a pyramid of fire; for a while it stood firm, but soon the bell descended with a crash; the steeple trembled, tottered and fell. The episcopal church, which apparently caught at the same time, was soon in ashes.

"As I wandered through the outskirts of the place, to administer relief so far as possible to the distressed, my heart sunk within me. The sick were borne out of their houses, and were lying on pallets in the street. Others, faint and exhausted, were reclining on the beds which had been thrown out. Every moment our ears were stunned with the explosion of powder, to demolish the buildings which might stay the flames. But although many were thus levelled, there was not strength to pull the timbers from the reach of the conflagration.

"It is impossible to paint the heart rending scenes which every where occurred. Parents were inquiring for their children, and children for their parents, and in every countenance reigned despair."

A later account states, that more than six hundred buildings were destroyed, and that the loss is estimated at a million and a half of dollars.

Timely Notice.—Notice is given of intention to apply at the next session of the Legislature, to incorporate a company to construct a railroad from the point of termination of the Mohawk and Hudson rail-road, in the city of Schenectady, to some point in the village of Utica, with a capital of $2,000,000, for the transportation of passengers and their baggage. The notice is signed by the following persons:—

Elisha Tibbits, Benjamin Knower, Stephen Whitney, John Townsend, Nathaniel Prime, James Porter, William G. Buchnor, Erastus Corning, T. McCoun, A. C. Paige, Nicholas Devereux, Daniel Wager, A. B. Johnson, A. Mann, Jun.

Legislature of Connecticut, May 26, 1831.

The committee to whom was referred so much of the message of the Governor as relates to the constitution and judiciary of the United States, made a somewhat lengthy report, accompanied with the following resolutions, which passed:—

"*Resolved,* by this Assembly, That the constitution of the United States, and the laws and treaties made in pursuance thereof, are the supreme laws of the land, and the judges and magistrates in every state are bound thereby, any thing in the constitution or laws of any state to the contrary notwitstanding.

"*Resolved,* That we regard the judicial department of the government of the United States as sacred in its origin, and as invaluable in its purposes and objects, as either the executive or legislative departments, and we also regard the designs of any community to destroy it, or to paralyse its influence among the people of these states, as the manifestation of feeling unfriendly to the permanent interests of our common country."

Bank of Columbia.—We are requested to state that an arrangement has been made by the receiver of the bank of Columbia, and sanctioned by the Chancellor, by which the receiver will be enabled to pay the full amount of all the demands against the bank, which have been presented to and allowed by the receiver; and that such payment may be expected within the next forty days.—*Albany Argus.*

Chemung Canal Loan.—The Commissioners of the canal fund have issued proposals for a loan of $140,253, in obedience to the act authorising the construction of the Chemung canal. Proposals are to be directed to the Comptroller.

Great Natural Curiosity.—The brig Hardy, Capt. Shirley, arrived here from Batavia, has on board a *living* female ourang outang. She has suffered much on the voyage, and is very sick, from eating sugar of lead, which she took from the medicine chest. She is greatly affected by cold, and keeps a blanket constantly wrapped about her. She has been visited by Dr. Smith, the quarantine physician, who examined her, felt her pulse, and ordered milk to be given her, which occasioned a temporary revival of her spirits. She is still able to walk, although she totters from weakness. When she stands erect, her hands nearly touch the ground. She eats, drinks and *spits* like a human being. This is the only successful attempt ever made, to introduce one of these remarkable animals alive into this country. Some years since an ourang outang was brought into this port, but died in the harbour.—*Bost. Transcript.*

Fire.—The house of David Woods, Esq. of Granville, Washington county, was on Tuesday night consumed by fire, together with most of the furniture it contained. A barn with its contents was also burnt, belonging to Warren F. Hitchcock, Esq. The loss of property sustained, over the insurance, is estimated to be about $2000.—*Salem Post.*

Disinterment.—We yesterday witnessed (says the Pawtucket Chronicle) the disinterment of the Hon. *Joseph Jenks,* one of the first governors of the colony of Rhode-Island, who died on the 15th of June, 1740, ninety-one years ago. The skeleton was nearly entire, and in a better state of preservation than could be expected. Gov. Jenks was probably the tallest man that ever lived in the state, standing, when living, seven feet and two inches, without his shoes. His thigh bones when taken up, measured eighteen inches.

Awful Occurrence.—On Saturday morning last, a little boy, about 11 or 12 years of age, was instantly killed on board of one of the line boats, in passing a canal bridge about a mile below this city. He was sitting upon a box, on the deck of the boat, and his head being brought in contact with the timbers of the bridge, was literally crushed to pieces. The child belonged to a family of Swiss emigrants, who had just arrived in this country, and were proceeding to the west, where they intended to settle.—*Schenectady Whig.*

Corn Exchange.—One thousand barrels common brands western flour, deliverable within ten days, was offered at the exchange on Saturday, (4th inst.) at $5.25, without finding purchasers.—*N. Y. Daily Adv.*

A violent hail-storm was recently experienced at Portland, Maine, and its vicinity. In Portland upwards of twenty-four thousand panes of glass were broken.

JUBILEE ANNIVERSARY OF SUNDAY SCHOOLS.

The Board of Directors of the Western Sunday School Union give notice to the public, that they design to unite with their fellow-citizens in other parts of the United States, to celebrate on the approaching 4th of July, the *fiftieth anniversary* of Sunday Schools. They accordingly invite the Sunday Schools in this and the neighbouring towns, with all their auxiliary Societies, and the friends of Sunday Schools in this section of country, to join them in this celebration.

The Schools will be assembled in the morning on Chancellor Square, (should the weather be favourable), and march to the first Presbyterian Church, when an address may be expected, and other exercises adapted to the occasion.

The Anniversary of the Western Sunday School Union will be celebrated the same day. The order of arrangements will be given hereafter.

By order of the Board.

June 14, 1831. J. E. WARNER, *Sec'y.*

OSWEGO PRESBYTERY.

The next meeting of the Presbytery of Oswego, is to be at Volney, on the 21st inst. at 11 o'clock, A. M. D. R. DIXON, *S. Clerk.*

Mexico, June 11, 1831.

NOTICE.

The first annual meeting of the "Oswego County Sunday School Teacher's Association," will be held in the village of Oswego, on the 4th of July next, at 10 o'clock, A. M. The Directors request all the teachers in the county, and the friends of the Sunday School generally, to honour the anniversary with their attendance.

E. W. CLARKE, *Sec'ry.*

Oswego, June 1, 1831.

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receit of $106.42, collected in June.

MARRIED,

At Cambridge, Washington county, on the 31st ult. by Rev. J. Montieth, Rev. *William Lusk,* of Cambridge, to Miss *Jane A. Norris,* of Westmoreland, Oneida county.

DEATHS.

In the village of Constantia, an Saturday the 4th inst. Mr. *Ambrose S. Fuller,* in the 27th year of his age. In the death of this amiable young man, his relatives and friends have sustained an irreparable loss, and society looses one of its most useful and bright ornaments.—For filial and brotherly affection he was unexampled.

In Providence, R. I. on the 7th inst. Mr. *James O. Rockwell,* editor of the Providence Patriot, formerly of this village, aged 23.

List of Letters received at the office of the Western Recorder, during the last week.

Silas Dunham, D. A. Sweezey, W. Avery, James R. Pynneo, John Bullen, S. Dunlap, J. Campbell, R. G. Williams, Rev. J. Sessions, N. Seymour.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation.

SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

J. A. SHEARMAN,

IS again receiving New Goods; among them some very desirable, which will be sold low.

Utica, June 14, 1831. 24w2

RECEIVED this morning, a supply of the most splendid dark Ginghams, ever offered in this market; Fancy Hkfs. of all kinds; Black & white Gauze Veils; Green Do.; Black and blue Silk Cambletts; in short, a very general assortment of Dry Goods.

June 14, 1831. J. A. SHEARMAN.

JUNE 14, 1831.

E. M. GILBERT has just returned from New-York with a complete assortment of Staple and Fancy GOODS, part of which he has determined to sell at the following prices, for cash only:—

20 pieces fashionable col'd Gro de Naps, at 56 cents per yard.
5 pieces black Italian Lustring, at 75 cts. per yard.
50 do. heavy light Calicoes, 12 1-2 do.
30 do. fancy do. Do. 18 do.
50 do. rich dark Do. 18 do.
10 do. light Ginghams 25 do.

CHEAP SHOES.

500 pair Ladies' Prunella Pumps, 62 1-2 cts. pair.
200 Do. Do. Do. 87 1-2 do.

For sale by E. M. GILBERT, No. 55, Genesee-st. first door above Oneida Temperance House.

June 14, 1831. 24

PALM LEAF & NAVARINO HATS.

50 doz. Palm Leaf Hats,
20 do. Yellow Navarino Hats.
20 do. Black Do. Do.

For sale cheaper than ever, by

June 14, 1831. E. M. GILBERT.

SHELL COMBS,

A LARGE Assortment can be found at New-York prices, at

June 14, 1831. E. M. GILBERT'S, No. 55, Cheap Side.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

IMPROVED GRAMMAR.

AN improved Grammar of the English Language, by Noah Webster, D. D. (a new work), just received and for sale, by HASTINGS & TRACY. *June*, 1831.

PIANO-FORTE WARE-ROOM,

No. 69, *Genesee Street, opposite the Law-Buildings.*

NEW PIANO-FORTES.

JUST received, an elegant assortment of the above Article, manufactured for the Subscriber, and from the well known establishments of Dubois & Stodart, and R. & W. Nunns, New-York; which will be warranted to purchasers, and at the New-York prices. The Subscriber solicits those who may wish for this Article, to call at his ware-room, and examine for themselves.

Musical Instruments, as usual. Also, a large supply of the latest fashionable MUSIC, on coloured paper.

☞ Piano-Fortes repaired and tuned.

GEORGE DUTTON.

Utica, June 7, 1831. 23w6

A YOUNG MAN,

PURSUING, or about to pursue the Study of Medicine, and who is willing to devote some of his time to the tendance of a retail Drug Store, will find a favorable proposition, by applying soon to Dr. J. GRIDLEY, Clinton Village. *June* 6, 1831. 24

MILLINERY.

MRS. S. WILLIAMS has this day received a fresh supply of STRAW HATS, RIBBONS, &c. &c. at her new shop, on the corner of Broad & John streets, opposite the Dutch church.

Utica, May 31, 1831. 22w3

SYLVAN SPRINGS.

THE Subscriber would inform his Friends and the Public generally, that he has lately fitted up his large and commodious Establishment at the above place, and that it is now ready for the reception of visiters and parties of pleasure. Its pleasant and romantic situation, and the fact that all who have visited it for the improvement of their health, have invariably derived great benefit from the use of the waters, induces the Subscriber to flatter himself that it will prove an agreeable and useful resort. The Springs have in all cases been found a sovereign and complete remedy for the Gravel, Dyspepsia, King's Evil, and every species of Cutaneous Complaint. Those who wish can be furnished with board at a reasonable rate; and no exertions will be spared to render the establishment worthy of constant patronage.

L. CHANDLER.

Pitcher, Chenango Co. May 27, 1831. 22w3

SCOTT'S FAMILY BIBLE.

Six Vols. 8vo. latest Stereotype Edition.

WM. WILLIAMS, No. 60, Genesee street, has just received another large supply of the above valuable work, which will be sold unusually low. Those who are wishing to obtain the work will do well to call soon. *Utica, May* 31, 1831. 22w3

SAMUEL THOMSON,

Late firm of SHEARMAN & THOMSON,

IS now receiving a second supply of *Spring & Summer* GOODS. Among them are many which are scarce and desirable. *May* 30, 1831.

CARPETS.

A NEW supply of Thomsonville, Scotch, Super-imperial & Venetian Carpets—Rugs, Binding, Rods, Floor Baizes, India Matting—Table, Piano and Stand Covers, are this day received, by

May 30, 1831. SAMUEL THOMSON.

TO MILLINERS.

GIMP, Diamond, Plain Cottage, Fancy, Dunstable, and Plait HATS—Straw Braid and Trimming, are received this day, and will be sold precisely at New-York prices. SAMUEL THOMSON.

May 30, 1831. 22w3

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.

April 5, 1831. 14

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail,* at as low rates as the same can be furnished north of New-York.

April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gauze & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

TO LET,

For one or more Years,

TWO Brick Stores and Dwellings, on the corner of Genesee & Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.

Utica, March 28, 1831. 13

POETRY AND MUSIC.

For the Western Recorder.

IMPROMPTU,

On reading two Sonnets by Rev. H. H. Milman, entitled "The Love of God."

"Love Thee!" Sole source of life, of light, of love;
Thou only good, and kind, and beautiful!
When I forget to love all that is lovely;
When gratitude no more pervades this heart;
When I love not the only friend that's mine;
Then shall I cease to love Thee.
And oh! when purified from earth-born dross,
Eternity will scarce suffice to tell
The extent of thy yet unknown loveliness!

What eye can see thy works, and love Thee not?
What ear can hear thy word, and not adore?
Who can partake thy countless, ceaseless gifts,
Nor elevate his thankful soul to thee?
None, none can feel thy renovating power
Shed o'er the soul benign, and love Thee not!
And oh! the heart that never felt thy love,
A narrow, cold, and drear receptacle
Of strange affections; unworthy, baseless,
Transient as morning dew.

Oh! teach all hearts to love Thee!
Then shall this world shine forth in Eden's bloom;
Not then, as now, a vast and wild Golgotha,
But beautiful and fair as Carmel's side. ALEXINA.

From the Religious Intelligencer.

SABBATH MORNING.

See! Heaven wakes earth. I hear an answering sigh
From the soft winds, as they unfurl their wings
Impalpable, and kiss the dimpling streams
With whispering melody. Methinks the sea
Murmureth in tone subdu'd; and nature smiles,
As if upon her raptur'd breast she caught
The breath of Deity.

——Hail, hallow'd morn!
That binds a yoke on vice. Dropping her head,
She by her quaint hypocrisy doth prove
How beautiful is virtue. Eve may light
Her orgies up again; but at this hour
She trembleth, and is still. Humility,
From the cleft rock which she hath hid, doth mark
The girded majesty of God go by,
And kneeling, wins a blessing. Grief foregoes
Her bitterness, and round the tear-wet urn
Twines sweet and simple flowers. But best firm faith
Enjoys this holy season. She doth raise
Her eye and talk with angels; till the soul
That by the thraldom of the week was bow'd,
And crush'd and spent, doth like the enfranchis'd slave,
Leap high to put its glorious garments on. H.

The Psalmist, or Chorister's Companion, consisting of Psalm Tunes, adapted principally for the use of Public Worship; with a few hymn tunes and longer pieces, suited to other religious occasions. Boston: Richardson, Lord & Holbrook, 1831.—pp. 150, octavo.—The compilers of this book, of whom we know nothing, tell us that it is designed mostly as a *supplement* to the principal works of a similar kind, now in use. We presume that the compilers of such works as the Handel and Haydn Society Collection, the Templi Carmini, &c. &c. will hardly be disposed to consent to such a species of alliance as this. So far as we are concerned, we would say distinctly, that we feel very little fellowship for the style of music embraced in this species of supplement. It is not in *every respect* destitute of science; but certainly, the occasional introduction of fugued passages, and long slurs, and crude harmonies, and disjointed melodies, and of false rhythm, in the practice of plain psalmody, is quite out of date, at the present day of musical improvement. The book, it is true, contains quite a quantity of new matter; but most of it, we think, might have been spared. The compilers, it may be presumed, are not practical men in that department of the art; for had they been so, they must have discovered that many of the harmonies and melodies they have given to the public, are such as cannot be used to advantage.

In these good natured days, almost any thing will sell; and of the multiplication of books to any extent, there will be no complaint, if only the quality is of a commendable character.—However, when an inferior book comes out, professedly as a supplement to other publications that possess real merit, the proprietors of the latter seem rather called upon either to acknowledge or disclaim the appendage. So much in favour of works of established reputation.—Whether the work of which the writer of this article is one of the editors, may presume to claim this character, it does not become him by any means to say. But our impression is, that we speak the sentiment which will be uniformly entertained by the most respectable compilers throughout the country.

Many compilers seem to suppose, that no art at all is required to make a book which shall be suitable for christian psalmody. Others trust chiefly to their scientific knowledge of harmony; others still to their practical experience in teaching, when there is little knowledge of any kind. The number of compilers who are really competent to their undertaking, we fear, is somewhat limited at the present time.

MISCELLANEOUS.

ANECDOTES,

From Whitecross on the Shorter Catechism.

CHRIST THE CONQUEROR.

It has been said of Edward the Black Prince, that he never fought a battle which he did not win; and of the great Duke of Marleborough, that he never besieged a city which he did not take. Shall that be said of men, which we deny concerning the most high God? Is he less successful than some human generals? Shall these invariably prevail, and grace be liable to defeat? *Impossible!* The former of these, having conquered and taken prisoner King John of France, nobly condescended to wait on his royal captive the same night at supper. Christ having first subdued his people by his grace, waits on them afterwards to their lives' end.

TRUE LOVERS.

Zenophon mentions an Armenian prince, taken captive, together with his queen, by Cyrus, who, on being asked, if he desired the restoration of his liberty, his kingdom, and his queen, answered, "As for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it." Cyrus having generously restored him all, he asked the queen what she thought of Cyrus's person, she replied, "I really did not observe him; my mind was so occupied with the man who offered to give his life for my ransom, that I could think of no other." Jesus Christ has actually done what this prince offered to do, and has abundantly exceeded that generous action. May I feel a similar regard to him, so as to overlook all other objects.

THE EMPEROR JULIAN.

The Roman emperor Julian, a determined enemy of christianity, was mortally wounded in a war with the Persians. In this condition, we are told, that he filled his hand with blood, and casting it into the air, said, "O Galilean! thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, "What the carpenter's son was doing?" "The Maker of the world," replied the Christian, "whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

LOVE TO CHRIST.

A little boy, between four and five years old, was one day reading to his mother in the new testament; and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he wept aloud. His mother inquired what was the matter; but for some time he could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there I would have given him my pillow."

THE DEATH OF DEATH.

Dr. Grosvenor's first wife was a most devout and amiable woman. The Sabbath after her death, the Doctor expressed himself from the pulpit in the following manner: "I have had an irreparable loss, and no man can feel a loss more sensibly than myself; but the cross of a dying Jesus is my support. I fly from *one* death to *another*." How much superior was the comfort of the christian divine to that of the heathen philosopher, Pliny the younger, who said, that in similar distresses, study was his only relief.

FORGIVENESS.

Lewis II. of France, died of vexation, occassioned by the revolt of his son Lewis of Bavaria. The broken hearted father said, as he expired, "I forgive Lewis; but let him know, he has been the cause of my death." The sins of God's elect were the cause of the Messiah's death; yet, in dying, he exclaimed, "Father, forgive them; for they know not what they do."

THE TEACHING OF THE SPIRIT.

Several learned men tried to persuade a great scholar to believe in christianity; but it seems all their labour was in vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning as to the work of the divine Spirit, so that at last the scholar exclaimed, "When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender." Thus it is, the wisest, trusting to their own wisdom, are lost; while those who are taught of the Spirit, know the way of God in truth.

MR. WELFORD, THE AFRICAN TRAVELLER.

The Malta Gazette says, that on the 31st July, thirty-seven days after landing in Egypt, he crossed the Nubia frontiers. The Pacha had told Mr. Welford, that in consequence of his being at war with Abyssinia, it would not be possible to penetrate to Sengaur, as he (Mr. W.) had proposed, but advised him to go by the way of Kordofan, whither he intended to travel direct, through Dongoli and the desert of Banconda, and expected to reach it in six or seven weeks. We understand that this traveller is bent upon making an attempt to reach Timbuctoo by a new route. Intermittent fevers were then very prevalent, and nothing but the most abstemious living can even save the natives. Mr. Welford had been slightly attacked, but when he wrote was nearly recovered, and in good spirits, though alone, having been disappointed in meeting some friends in Lower-Egypt. He concludes his letter by saying, that in a few days he should mount his dromedary above the second cataract, and then the real pleasures of travelling would commence.

SPAIN.

Who can wonder at the degraded state of public feeling in Spain, when there are, in that unfortunate country, at the present moment, no less than two hundred thousand monks of all orders, whose sole occupation, with the exception of self-aggrandisement, is to keep the people in the darkest ignorance and superstition? The worst of the business is, that the monks have a greater hold on the bellies of the people than on their minds, for such is the poverty in Spain among the peasantry, that half of them would die for want if they did not receive bread and soup from the convents.—*London Rec.*

MASS HOUSE BELLS.

Chalons, France.—Shortly before the late revolution, the prelate of this diocese performed the ceremony of consecrating several bells, to assist in delivering souls from purgatory. On that occasion six bells were baptised by the names of *Mary*, *Anne*, *Deodata*, *Stephania*, *Seraphina*, and *Prudentia*. Their sponsors were chosen from the nobility of the neighbourhood, and the grand ceremony was concluded by the Jesuit prelate; who called upon all his faithful people, to join him "in beseeching the Deity to preserve his *happy and holy family* from evil and danger."—*Protestant.*

ROBERT HALL.

He was in the habit of preaching, while yet a student at Aberdeen, and when not more than twenty years old. His wonderfully effective eloquence is doubtless to be ascribed, in no small degree, to his early practice. It has frequently been observed, that those who have commenced public speaking in youth, when the riches of the imagination are most exuberant, and continued it without suspension, are generally the most successful, because the most natural and energetic orators. This matter has been quite too much overlooked in the education of young preachers in this country.

LITERARY AND SCIENTIFIC.

The Bible in Common Schools.—The following resolution, among many others, was passed at the late meeting of the National Lyceum, in the city of New-York:—

"*Resolved, unanimously*, That in the judgment of this Lyceum, a portion of the scriptures ought to be publicly read daily, in each common school; and this exercise is hereby respectfully recommended by the Lyceum."

We like the resolution, and hope it will be adopted extensively through the land. It seems equally desirable, too, that every teacher who introduces the bible to his pupils, should understand and love it.

Rees' Cyclopædia.—Crocker & Brewster, of Boston, give notice to mechanics, lyceums, librarians, &c., that they have bought up the remainder of the edition of Rees' Cyclopædia, which they now offer at the low price of 110 dollars a set, well bound in boards, and warranted perfect. The work is comprised in 87 numbers quarto, each containing upon an average 400 pages, besides plates and maps in abundance. The subscription price, originally, was upwards of $300.

Thomas Campbell.—It would seem from the London papers, that this distinguished poet has abandoned the idea of visiting America. He is no longer connected with the editorship of the New Monthly Magazine, but has announced a new periodical, to be entitled "the Metropolitan.—*N. Y. Spectator.*

Inflammable Gas.—From some experiments made in the laboratory of Franklin college, to obtain inflammable gas from berries of the tree called pride of India, it was ascertained that a pint of the berries were capable of yielding from eight to ten gallons of good carburretted hydrogen gas, which burnt with a beautiful clear light, without offensive smell.—*N. Y. Adv.*

A History of English Law; or an attempt to trace the rise, progress, and successive changes, of the common law, from the earliest period to the present time. By George Crabb, Esq. (of the Inner Temple), Barrister at Law; author of English Synonymes explained, technological and historical Dictionaries, &c. &c.: First American edition; with definitions and translations of law terms and phrases, additional references, dates of successive changes, explanation of abbreviations, &c. pp. 595, 8vo. Burlington, Chauncey Goodrich. 1831.

The above has at least a celebrated author; and is well spoken of. Of its real merits we know nothing.

"*A Vindication of the Fundamental Principles of Truth and Order in the Church of Christ, from the Allegations of the Rev. William E. Channing, D. D.*"

The above is the title of a work from the pen of a learned clergyman of the episcopal church, Rev. Frederick Beasley, D. D., rector of St. Michaels' church in Trenton, N. J. and author of the "Search of Truth in the Science of the Human Mind." The work has recently appeared in this city, and is for sale at the bookstore of Messrs. R. P. & C. Williams. We have had opportunity as yet to give it only a hasty perusal. But even from this we have been exceedingly edified and instructed. And we would earnestly recommend an attentive perusal of it to every candid enquirer after evangelical truth. Without pretending to give an analysis of the work, we remark, that it consists of a series of dissertations, each of which is devoted to the examination of some particular article contained in the writings of Dr. Channing. This examination is conducted with great plainness, and we think with great ability; but still with much good temper and christian meekness. The general train of Dr. Channing's reasoning is shown to be sophistical. His arguments and inferences are therefore unsound, and altogether inconclusive. Many of his opinions seem here to be unanswerably refuted. Others are shown to be too visionary and absurd to deserve a serious refutation.—*Phil. Epis. Rec.*

Swan's Letters on Missions.—This work has just been re-published in this country, and is deserving an extensive circulation. It will be found the most important work of the kind since the publication of Melville Horne's Letters. Mr. Swan writes, indeed, with less passion than Horne, but with a sounder judgment, and with a no less serious conviction of the magnitude and obligation of the duty, which he urges upon the attention of his readers. There are twenty-one letters, and upon the following subjects:—

The choice of a missionary life; missionary qualifications; difficulties arising from diversity of temper among missionaries; the office of the missionary compared with the ministry at home; on low views of the missionary office; the quantity of means to be employed; different modes of missionary operation; the preference due to the missionary service; on ministerial faithfulness to candidates for missionary service; an apathy to the extent of the claims of the heathen world; best means of convincing the heathen of the truth of christianity; reasons which may justify qualified individuals in declining the missionary service; influence of success on missionary operations; defects in the mode of advocating the cause of missions; objections to engaging in missionary service; remarks on a sentiment of Dr. Buchanan; means to be used in raising up missionaries; on the spirit of the missionary enterprise; and some of the causes of indifference to missionary exertions.

The letters are introduced by a brief notice of the author, from the American editor, and by a sensible article from the late Mr. Orme, Secretary of the London Missionary Society, the principal design of which is to controvert the theory in the "New Model for Christian Missions," by the author of the Natural History of Enthusiasm.

Mr. Swan is a missionary in Siberia, and wrote his letters on mission ground. It is not too much to say of him, that he is eminently a practical man; and his work, if read with a proper spirit, will not fail to throw light on the Christian's duty, and especially on that of the student in theology, of every denomination, who desires to know in what sphere of evangelical labour the Lord would have him spend his life.—*Miss. Herald.*

The Small-Pox "outgeneralled."—Dr. Fansher has published a method of hastening the constitutional operation of the kine-pox, by means of which persons, after full six days exposure to the small-pox, may be rescued from the scourge of that dreadful disease. His method of practice is, to make several "broad punctures on the body and shoulders, charging them many times over in succession" with the vaccine matter. The method seems to be strongly recommended by some of the first physicians in the country.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 60a4 65	Sole, oak tanned, lb.	20a25
Pearl do.	5 30a5 35	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 25a5 37	Havana, white, lb.	9a12
Western (canal)	5 37a5 75	—— brown	7a9
Rye flour	3 75a3 87	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 10a1 15	*Tallow.*	
—— western	1 15a1 20	American, lb.	6a7
Rye	80a81	*Teas.*	
Corn, north yellow	74a75	Bohea, lb.	32a34
Oats	41a42	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a18 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NEW BOOKS, &c.

HASTINGS & TRACY have just received a large addition to their Stock of Books and Stationary, which now comprises a larger assortment than they have ever before offered to the Public: Among which are the following:—

Theological, &c.—Dwight's Theology, Edwards on the Will, Gibbs' Hebrew Lexicon, Wood on Inspiration, Mental Discipline, Jahn's Archæology, Advice to a Young Christian, Polyglott Bibles, Gaston's Collections, Life of Luther, Brown's, Butterworth's & Cruden's Concordances, Hall's Works, Jenks' Devotion Dick's Works, Douglas on the Truths of Religion, Do. on Society, Do. Errors regarding Religion, Duties of Ruling Elder, by S. Miller, D. D. Christian Ministry, by Rev. C. A. Bridges, Thomas A. Kempis, Life and Times of Rev. Richard Baxter, by Rev. W. Orme, Stuart's Essays on Future Punishment, Dwight's Dictionary of the New Testament, Jay's Closet Exercises for every Day in the Year, Daily Walk, Life of Hallock, Life of Dr. Hopkins, Stewart's Journal, Alexander's Bible Dictionary, Horne's Introduction, Bunyan's Holy War, German Bibles, French Bibles and Testaments, Large Testaments, Robinson's Lexicon, A great variety of Pocket Bibles and Testaments, Methodist Hymns, a variety, with and without Discipline, Do. Discipline, Dutch Church Psalms, Village Hymns, Camp-Meeting Hymns, Family Temperance Meeting, Stuart's Essay on Temperance, &c. &c.

Medical.—Horner's Special Anatomy, Gibson's Surgery, Wistar's Anatomy, Armstrong on Scarlet Fever, United States Pharmacopia, Thatcher's Dispensatory. Thatcher's Practice, Beck's Murray, Cazenave on Cutaneous Diseases, Dewees' Works, Eberle's Practice, Good's Study of Medicine, Horner's Pathalogical Anatomy, Do. Practical Do. Gregory's Practice, Beck's Medical Jurisprudence, Broussia's Physiology, Halsted on Dyspepsia, Hitchcock's Dyspepsia Forestalled, &c.

Miscellaneous.—Hume's History of England, Family Library, (complete sets), Allison on Taste, Brown's Philosophy, Cavallo's Philosophy, Cowper & Thompson's Works, in 1 vol. 8vo. Ferguson's Rome, 1 do. Plutarch's Lives, 1 do. Spectator, 2 do. Josephus, 1 do. Gillies' Greece, 1 do. Pope's Poetical Works, 1 do. Burns' Works, 1 do. Goldsmith's Works, 1 do. Scott's Poetical Works, 1 do. Byron's Works, 1 do. Johnson's Works, 6 do. Chalmer's Works, 1 vol. Gibbon's Rome, 4 do. Salathiel, by Croly, Hannah Moore's Works, Payne's Elements of Mental & Moral Science, Consistency, by Charlotte Elizabeth, Fashionable Amusements, by Rev. D. R. Thompson—Observations upon the Peloponessus and Greek Islands, made in 1829, by R. Anderson, one of the secretaries of the A. B. C. F. Missions—Good's Book of Nature, Peters' History of Connecticut, Narrative of a Greek Soldier, Benjamin's Architect, (new edition), Kaime's Elements, Hastings on Musical Taste, Godman's Natural History, Cooper's Novels, (sets), Knickerbocker's New-York, Sketch Book, Mrs. Opie on Lying, Tales of a Grandfather, 6 vols. Traveller's Guide, Northern Tour, Tales of Travel, Family Dyer and Scourer, American Common Place Book, Frugal Housewife, A variety of Peter Parley's Books, &c.

Classical, &c.—Anthon's Ainsworth, Crabb's Synonymes, Webster's 8vo. Dictionary, Barber's Grammar of Elocution, Williston's Tacitus, Flint's Surveying, (new edition), Newman's Rhetoric, Comstock's Chemistry, Do. Philosophy, Eaton's Manual of Botany, Do. Chemistry, Blake's Philosophy, Groves' Lexicon, Stuart's Hebrew Lexicon, Do. Grammar, La Croix's Algebra, Patterson's Cæsar, Brewster's Legendre's Geometry, Levizac's Grammar, (new edition), Goldsmith's Natural History, (abridgement), Infant School Manual, Hymns, Song-Books, &c.; with a general assortment of School Books, comprising most kinds in use; and a great variety of Children's Books.

The National Portrait Gallery of illustrious and eminent Personages of the 19th Century, engraved on steel, with memoirs. Published in London.

Jones' Views of Seats, Mansions, Castles, &c. in England, engraved in the first style.

Jones' Viewf of the cities of Bath and Bristol, Eng.

American Landscapes, containing views of American Scenery, published in New-York, edited by Wm. C. Bryant.

Also, a good assortment of American and English STATIONARY, of the best quality.

All the above will be sold on as reasonable terms as they can be procured elsewhere.

Utica, June 6, 1831.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced get